

The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., April 30, 1931

NEW SERIES
VOLUME XXXIII. No. 18

Dr. Ryland Knight resigns his church in St. Louis to accept the call to Second Church, Atlanta.

Dr. L. M. Sipes has been chosen by Arkansas Baptists to edit their paper, The Baptist Advance.

We hope that all churches whose quarterly or monthly payments are due will let us have payment at an early date. Keep your church on the "Honor Roll."

Give The Baptist Record to Mother for "Mother's Day." She will think of your love and thoughtfulness every time it makes its weekly visits to her home.

Pastor W. J. Derrick, well known in Mississippi, is said to be doing a fine work in West Memphis, a growing town on the Arkansas side of the Mississippi River.

The Lakin-Walker evangelistic party has just closed a fine tabernacle meeting in Akron, Ohio. More than one hundred united with the church. They begin May 3rd with Calvary Baptist Church of Bluefield, W. Va.

Mt. Creek Baptist Church in Rankin County, Rev. Wayne Allistor pastor, has sent in during the month of April on the cooperative program \$47.65, which is more than twice as much as they gave last year.

Seventeen were added to Coliseum Church in New Orleans Sunday, making thirty for the first week of the meeting in which Dr. M. E. Dodd is assisting Pastor S. G. Posey. The meeting continues through this week. Brother Posey has recently declined an urgent call to San Marcos, Texas, to remain with his people in New Orleans.

The American Tract Society has just published a tract on "Releasing the Brakes" by Gordon H. Baker, D.D., pastor of the Washington Heights Baptist Church, New York City. The tract is designed to show church members how they may release the brakes and thus help the church to move forward at a more rapid pace. Pastors and church officers would do well to secure these tracts and mail one to every member of their church. The tracts may be obtained from the American Tract Society, 7 West 45th Street, New York City, at \$1 per hundred.

Southwestern Baptist Seminary has recently been granted the 9:00 o'clock hour each Monday evening for broadcasting over radio station WBAP, Fort Worth. The exact hour will be from 9:00 to 9:30 Central Standard time and the program will be under the direction of Prof. E. M. McNeely of the Music Department of the Seminary. The best of Sacred Music and the best thought in brief addresses will be featured each Monday night. Friends are urged to tune in. The broadcast is on 800 kilocycles. Write your appreciation to WBAP, through whose courtesy the hour is granted and write the artist rendering the program from week to week.

ORPHANAGE NEWS ITEMS Needs

Money is the most urgent need. The Home has not received a penny directly, for the week ending April 25. The average operating expense, per week, is about \$650.00 to \$700.00. Other immediate needs, at the present, are table linens, bed linens, large boys' summer underwear and shoes of all sizes, for both boys and girls.

Rules and Regulations Governing Privileges of Children

1. Large girls do not leave the campus, even to go to church, prayer meeting, choir practice, etc., unless chaperoned.
2. Occasionally some of the girls may attend social events, etc., in homes outside of the Home, but they must be chaperoned.
3. Girls are not permitted to ride in cars with young men. There were two exceptions to this within the last ten months; but in each case the girl was accompanied by her matron, as a chaperone, and the rides were in the day time.
4. Some of the larger girls are permitted to have young men as company. Such visits are from three to five o'clock on Sunday afternoons. Occasionally such young men may accompany the girls to and from church, but are properly chaperoned.
5. Extreme precaution is used in permitting the children to go out with any person as chaperone, except a regular employee of the Home.

—Winnie Haimes, Reporter.

—BR—

Is our country not in danger from the "patriotic" organizations?

Some people have ideas and don't know what to do with them. Others have no idea what to do.

Pastor W. A. Sullivan of Natchez preached a good sermon Sunday morning on "Our Lights Are Going Out".

An exchange says in the past fifty years the Negroes in America have multiplied their wealth 130 fold and reduced their illiteracy from 95 to 20 per cent.

Dr. J. W. Mayfield of McComb preaches the commencement sermon for the graduating class in Hazlehurst High School.

Dr. King of Calvary Church, Jackson, and his daughter, Miss Joy, are assisting in a Sunday School and Church Administration training school in First Church, Dallas, Texas. His pulpit was supplied Sunday morning and night by Rev. G. C. Hodge and Dr. H. M. Harris.

Dr. W. W. Hamilton, president of the Baptist Bible Institute, was with Dr. W. E. Denham in a great meeting at Delmar Church, St. Louis. The offering made for the preacher and singer was divided between the Bible Institute and the Ft. Worth Seminary. Dr. Hamilton gives all that comes to him in meetings to the Institute. He is this week in a training school in First Church of Dallas, Texas.

THE LAND OF THE PAMPAS

Ernest O. Sellers

The Republic of Argentina approximately equals the area of the United States east of the Mississippi River and has about 10,000,000 population.

Its population is more homogeneous than that of Brazil. There are not so many "colonies", although its chief city, Buenos Aires, usually referred to as "B. A.", is as cosmopolitan as any great world city. Coming from Brazil to Argentine one quickly notices the absence of Negro citizens.

I entered Argentine by a little traveled route. After several exceedingly interesting days spent with the Orricks at Montevideo I went to Salto, a twenty-four hour train ride across Uruguay, which is about the size of Oklahoma. There I crossed the Uruguay River to Concordia (60,000 population) in Argentine. It was a most dreary ride, a flat country, no trees, cold and rain, no towns of any size, and stations nothing much but water tanks. Uruguay is a great grazing country like the plains of Texas or Kansas. Fuel is a scarcity in both Uruguay and Argentine. Coal for the railways comes from Wales.

At Salto Brother Z. Paul Freeman met me with a launch, as the regular ferry was tied up for the night. Arriving on the Argentine side it was almost a joke to pass the one sleepy customs officer who stamped my passport and scarcely glanced inside my bags.

My visit with the Freemans was delightful. I spoke in the church to a goodly crowd. They have no heat in any of the Argentine churches during their winter season, which comes during the time of our summer. The temperature is not so very low, but 35 to 60 degrees with fog and rain outside is none too comfortable. I saw the extensive citrus culture of that part of Argentine and also much of the native life where it has been but little affected by European or other foreign contacts.

In Concordia I learned really how to drink Yerbe Mate tea that is so popular in Argentine. This tea is grown in Paraguay and is widely used in all of South America.

Our train left Concordia about four o'clock in the afternoon. Awakening the next morning I looked out of my sleeper window to discover that we were on a ferry steaming down a broad river. It took us over five hours on the Parana River before we reached iron rails again, arriving in "B. A." shortly after midday.

Brother L. C. Quarles and F. R. Elder met me at the station and took me to the Baptist Seminary for entertainment. That night we attended a young people's rally and the next day, Sunday, I spoke at the "American Church" (Methodist) for my old time friend, Dr. W. L. Brown. In the afternoon I attended a special service at one of our Baptist Churches, my message being interpreted by Rev. Robert Logan, who did all of that work for Dr. Truett as well. Dr. and Mrs. Truett arrived next day by boat from Montevideo and the brethren led us in a full program of meetings at the different churches, also a visit to the city of La Platte (150,000 population) about forty miles "down the bay".

It is impossible to mention all of the churches we visited (each one was packed when we arrived), the names of all of our fine missionaries nor the native pastors and workers, each of whom impressed us greatly. I must mention, however, Pastor Don Pablo Besson, who spoke for Argentine Baptists at the reception tendered us at the Baptist College. Now past 80 years of age Don Pablo has for over 50 years been an outstanding missionary and civic leader in that Republic. A native of Switzerland, he came to Argentine from France, having accepted the Baptist position at great personal sacrifice. He is a wonderful character and has done historic work.

"B. A." is a wonder city, the world's eighth in population, it now has over 2,000,000. It has not the natural attractions, in the way of a physical location such as Rio or New York, yet it is as fully equipped with modern conveniences as any up-to-date metropolis. Especially fine is its subway system, to me more attractive than

those to be found in London or Paris.

I could not remain for Dr. Truett's historic meetings held in St. George's Hall—meetings that attracted the attention of the entire city, but left with Brother F. J. Fowler to spend a delightful week-end with him, his family and the two churches in Mendoza, a city of 50,000 situated at the foot of the Andes Mountains before one crosses to enter Chile.

That twenty-four hour ride from "B. A." is over as flat and as treeless a tract of country—"Pampas"—as one can conceive—no hills, curves, rivers, nor trees—only a vast pasture and grain growing country, one of the world's greatest.

I was very favorably impressed by the personnel of our workers in Argentine, also the high grade character of our native pastors. While Baptist work is not so extensive, and only about half as old, as that of Brazil, yet it is just as fully organized and efficient and gives promise, after an equal length of time of being equally effective.

The Baptist Bible Institute,
New Orleans, La.

—BR—

EVERYBODY DOING HIS BEST FOR CHRIST

—O—

(Walter M. Gilmore, Asso. Ex. Sec. Nashville)

Several years ago a pastor was appealing to his people to do their best for Christ and raise \$2,000 for Missions by a certain date. One of his members good-naturedly rebuked the pastor for his small faith, saying, "If I were really to do my best for Christ I think I could give the whole amount you ask for myself."

"Very well," said the pastor, "If you feel that way about it, then you ought to do it. There is no limit to our goal upward."

This set the brother to thinking seriously about his duty in this matter. It resulted in his giving \$200,000 instead of the \$2,000 at that time, and multiplied thousands afterwards.

What would happen if every one of the approximately four million Southern Baptists would do their best for Christ today? Your wildest imagination can hardly conceive the results. Certainly countless hosts of our neighbors and friends would be won to Christ through our personal efforts and would be inspired and trained for effective service for the Master. Is it stretching your imagination too far to say that if every Southern Baptist were to do his best for Christ during the month of April, every debt on all of our denominational agencies would be wiped out and a sufficient surplus left with which to send out a number of fresh recruits to our far-flung missionary lines around the world? Think that over. You will find it is not a wild exaggeration.

You are saying, "But everybody is not going to do his best for Christ for even one day, or one hour. The suggestion, therefore, is a futile one, a foolish one. You are simply wasting your time and that of those who may chance to read this article by raising such a question. Why should I do my best when others are failing?"

But wait a minute. Suppose everybody else in the world will not do his best for Christ, will that excuse you for not doing your best for him? "So then every one of us shall give an account of himself to God," Romans 14:12.

In the light of Calvary, in the light of all Jesus' daily mercies and blessings, it is inconceivable that any blood-bought child of God would be satisfied to offer his Master less than the very best he can do and give. Under the law, the Jews were required to bring their best sacrifices, without spot or blemish, and the "first of the first fruits," to offer unto Jehovah.

Surely, under grace, constrained by an all-powerful love for the Saviour, we will do more. We will bring the precious alabaster box voluntarily and gladly, unmindful of the cost, and will follow the example of Mary, who "did what she could," filling the whole world with the fragrance of her unselfish deed.

What is your best? You alone can determine that. The writer simply knows that the present crisis facing Southern Baptists calls for the best that is in every one of us, pastors and people, that Christ's Cause as fostered by our several denominational agencies deserves it, that

Christ is expecting it. Will you disappoint?
"Give of your best to the Master,
Naught else is worthy his love;
He gave himself for your ransom,
Gave up his glory above;
Laid down his life without murmur,
You from sin's ruin to save;
Give him your heart's adoration,
Give him the best that you have."
—BR—

SOUTHERN BAPTISTS FACING THE
COMING CONVENTION
L. R. Scarborough

—O—

Southern Baptists have had many great conventions. They should have another great one in Birmingham. We are entitled to one. We need one. The conditions call us and challenge us to a wonderful gathering of our Christ-loving hosts.

What Makes a Convention Great?

1. Numbers help—large crowds inspire, interest, evidence width of concern, give impulse to large effort.

2. Past achievements in the cause fostered, we care for our causes before we get there in a worthy way all hearts will thrill with joy and triumph. We need to send in the money ahead of our arrival. If there are poor efforts there will be depression of spirit.

3. The non-critical spirit will greatly help. We go barking at somebody, we will spend time in biting and this will be bad for the business of the King.

4. A sane spirit of optimism will put us toward victory. Pessimism is the spirit of death; it belongs to a graveyard. It blights, it causes despair. Optimism lifts, loves, brightens life currents everywhere. Let's go look up, where God is and our Christ sits regnant. His arm of power.

5. Prayer will work wonders at a Convention. Much praying before and during a Convention will open Heaven's windows and power will come down.

6. Cooperating, constructive unity will cause us to act together in big things and send us forward as a mighty dynamic force. Baptists count mightily if they work together with unity in big tasks. The times demand great co-operation.

7. Bold aggressiveness, forward-looking, passionate progressiveness to the goal of big things for Christ will make Birmingham a Bethel triumph.

8. A deathless determination to conserve, to save the things we have already achieved will be wonderful in conquering power. John said, "Look to yourselves that we lose not the things we have wrought but bring them to a full harvest." We must fix our souls like flint and be as persistent at predestination on saving our mission causes, our schools, our benevolent enterprises. They are all worth saving and we are the ordained people to save them.

9. These with a conquering faith in God will make Birmingham glorious and send out messages of triumph pulsing all the nerves of our dear denomination. God lives and Joseph's tomb is empty. Christ's commission and His promises are still in force.

Then What Should We Do At Birmingham?

I answer out of my heart:

1. Go in large numbers. Pastors lead in bringing large delegations from all sections. Bring constructive people.

2. Provide a worthy, forward-looking program to fortify and enlarge and increase cooperation with the Co-operative Program. Let the Convention throw itself full-length behind the arduous movement, the every-member campaign, the right division of funds between all causes.

3. Make a program which will do two things for our debts: stop increasing them and make a plan to pay them. Our debts are rapidly increasing and are destroying our causes. We must make a program to pay them. The present plan has utterly failed and will fail. We must change. God help us to do it.

4. Create a worthy, aggressive, live program.

Continued on page 6

Housetop and Inner Chamber

CHURCH TREASURERS TO THE RESCUE

By Walter M. Gilmore

Church treasurers can render a great service to all of our denominational causes by rushing to their State headquarters all the funds they have for the Cooperative Program, including State and Southwide objects, on or before April 30, when the Convention year closes.

The amount from the individual treasurer may not be large, but in the aggregate it amounts to thousands of dollars. If all the treasurers of the 23,721 churches in the Southern Baptist Convention would remit promptly, at least once a month, all the money they have for denominational causes it would have many thousands of dollars for constructive work that is now being paid each year for interest on borrowed money.

April 30 comes on Thursday. Surely every pastor will be glad to cooperate with his church treasurer in getting all the funds in hand on Sunday, April 26, making a thorough round-up on Monday and Tuesday, and then in forwarding the funds to the State treasurer so that he will get them Thursday. Hearty, sympathetic cooperation on the part of pastors, people, and church treasurers will save the situation for Southern Baptists in this hour of their distressing needs.

—BR—

Goucher College in Baltimore has conferred on Mrs. Herbert Hoover the degree of LL.D.

Just finished a fine meeting at Eminence, Mo. Am now at Williamsville, Mo.—W. F. Frazier.

Is your church arranging to send the pastor to the Southern Baptist Convention? It meets in Birmingham May 13.

There are said to be 400 clocks in the two royal palaces, Windsor and Buckingham. Surely everybody ought to meet his engagements on time thereabouts.

Resolutions commending the work of Pastor H. C. Clark and his wife were passed by County Line Church, Copiah County. We hope some good field in Mississippi may secure the services of brother Clark.

In a recent meeting in First Church, Dallas, said to be probably the greatest in the pastorate of Dr. Truett, there were 115 additions. There were many other professions of faith by young people who await approval.

While conducting a revival meeting in First Church, Houston, Texas, Dr. Geo. W. Truett responded to an invitation to address both houses of the Texas legislature. By request of the present governor, he was introduced by Ex-Gov. Pat M. Neff.

At Acadia Academy, a Baptist school in the French section of Louisiana, eleven students came at the invitation of the principal and announced that they had put away the tobacco habit. They had been using it from five to thirty years.

Practical Activities Department of the Baptist Bible Institute reports 33 professed conversions in their meetings week ending April 18. There were 114 sermons and addresses, 939 present, 113 people dealt with personally, and 1,525 gospels and tracts distributed.

New historic material appears to have been discovered by the finding of 20,000 letters to and from Stephen A. Douglas in a barn belonging to his grandson in Greensborough, N. C. Mr. Milton, editor of the Chattanooga News, who has read the letters, thinks they will contribute more to help the study of the period just before the civil war than anything found during this generation.

Editor J. D. Freeman assisted Pastor Oakley in a meeting at McKenzie, Tenn., last week.

It is said that 1,000 banks closed in this country in 1930. Mighty few religious institutions have been put out of business in this time.

Rev. Fleetwood Ball was recently in attendance at the bedside of his father, Rev. Martin Ball, in the Baptist Hospital in Memphis.

It is said that Memphis is inviting the Southern Baptist Convention for 1932. Why not make it permanent in this central location?

Dr. Jno. L. Hill makes the commencement address at Georgetown College, from which he was graduated and in which he taught a number of years.

Missionary W. C. Taylor of Brazil is being treated in the Baptist Hospital in Memphis. He has a brother teaching in Memphis and another pastor at Murray, Ky.

Over a thousand tons is said to be the weight of a red granite sarcophagus (coffin) recently unearthed in Egypt by Americans. And they say it is 5,500 years old.

The principal of Highland Manor School refused to let the girls participate in a physical beauty contest, because he considered it morally ugly. And the girls approved of his decision.

It is said that there are one million students in colleges of all kinds in America. Of these half are in the smaller colleges. State universities have 250,000 of the others and the larger endowed colleges the other 250,000.

The Alabama Baptist thinks that the effort on the part of women in Mississippi to create sentiment in favor of wearing cotton goods is a mere gesture, in the hope of getting Negroes and poor white folks to wear cotton while they wear silk.

Is there any tragedy more pitiful than that of a great religious body seeking to do God's will and carry on Christ's work having ignored or rejected the one source of power—prayer—and the only safe guidance—that of the Holy Spirit?—G. S. Dobbins.

One of the speakers at the South Mississippi Assembly to be held at Woman's College, Hattiesburg, in July, is Hon. Pat M. Neff of Texas. Those who heard him in Jackson in January at the Southwide Sunday School Conference were mightily impressed with his message.

Dr. J. R. Hobbs, pastor of First Church, Birmingham, and Chairman of the Hospitality Committee to entertain the Southern Baptist Convention, is a native of Mississippi, was ordained at Little Bahala Church and was graduated from Mississippi College.

By all means abolish the introductory sermon all the way from the District Association on up through the Southern Baptist Convention. In its place, a missionary sermon or address. Do the same thing with the useless address of welcome and response—they are a useless waste of valuable time. Magnify missions and stewardship.—J. E. Gwatkin.

The editor had the privilege Sunday morning of hearing Rev. J. P. Williams preach at Magee. Brother Williams was once pastor here and the people were delighted to hear him again. While not in the pastorate just now he is about as busy as ever, and he never preached with more power. He has been delighting the readers of The Baptist Record lately with a series of articles on the Church, and we hope he will keep it up. Pastor Ferrell of Magee is visiting his father, who is in poor health, in Beaumont, Texas.

Alumni of the Southern Baptist Theological Seminary, Louisville, Ky., plan to hold a breakfast-reunion at the Tutwiler Hotel, Birmingham, Ala., Friday morning, May 15th, which will be during the meeting of the Southern Baptist Convention. Last year 336 ate breakfast at New Orleans on a similar occasion. Tickets will be seventy-five cents and will be on sale at the Seminary booth at the Convention. All former students of the Seminary in Mississippi are urged to attend. Brief addresses will be made by Dr. John R. Sampey, Dr. W. J. McGlothlin, and Mr. George Burnett.

Mr. and Mrs. Billy Enete, of Brazil, are coming to Jackson for an engagement sometime between May 31st and June 10th at the invitation of the city B. Y. P. U. Sammy, a Brazilian, is with them. They are available for other engagements while in Mississippi. Mr. Enete has Moving Pictures with sound equipment, and his machine is so equipped that he can make any length address desired, in any church, either city or country. He is an entertaining speaker, and a ventriloquist. His wife also helps in their work; gives chalk talks and does her pictures in colors. She is quite an artist. They are a young couple; were with Mr. and Mrs. D. A. McCall at the Seminary in Louisville, and are at home on their first furlough from Brazil. Their work is largely with the Daily Vacation Bible School movement in Brazil. Other churches who would be interested in having them for a visit could get in touch with Harold Bradley, President City B. Y. P. U., 1016 Poindexter St., Jackson, Miss. The only requirement is that a free will offering be taken for them.

A beautiful and impressive service was held in Calvary Baptist Church, New Haven, Conn., Easter. Seventeen people were baptized. This church has been without a pastor since November 1 and the candidates for baptism were not the result of a revival meeting. All, however, were members of the church Sunday School and came largely as a result of work done in this school. It is interesting and gratifying to note that the superintendent of the school, Prof. Thomas F. Richardson of the New Haven High School, is a Mississippian and a graduate of Mississippi College. He is a brother of Pastor Jim Richardson of Poplarville. It is interesting to note too that another active worker in this church is Mr. Leroy G. Cleverdon, formerly of B. B. I. Mr. Cleverdon is doing work in the Yale Divinity School and is Educational Secretary of the church. He has supplied a good many times during the absence of a pastor and is regarded very highly by the members of the church. Rev. S. L. Blanton, a graduate of Wake Forest College, has been called as pastor.—Cecil Johnson.

Have just been with Pastor B. W. Walker and his good people at Shaw. There was an unusual degree of fine co-operation on the part of the pastors and people of the other churches. One pastor did not miss a single service and the other one missed none except when he was called out of the community. There was a fine choir and good congregational singing under the leadership of Pastor Walker. A large company of children attended the services and sang special numbers and not once did I notice any sort of misbehaviour on the part of any one of them. A prayer meeting was held each evening at seven o'clock for thirty minutes preceding the evening service and was attended by an unusually large number. Every deacon in the church was present at every prayer meeting and evening service throughout the ten days. During my stay at Shaw I did not hear the slightest suggestion of criticism of one person on the part of another and heard nothing but praise and admiration for their pastor. Brother B. W. Walker has a genuine grip on the situation and the people follow him devotedly. I was not surprised therefore that two committees from a vacant pulpit called upon him during my stay there. A man of his ability and leadership is always sought. So far as I can sense the situation, things in the Delta generally are on the upward trend.—Chas. S. Henderson.

Editorials

WORSHIPING THE LAMB

In an article last week we spoke of the Lamb as the revealer or interpreter of God. This idea is consistent with all that is taught us in the Bible about "The Word". In the latter part of the fifth chapter of Revelation we see the Lamb as the object of worship and provoking worship. This he does and is because he is the revealer of God. Worship is and must be "in spirit and in truth", that is with the intelligence and as a result of the truth about God being declared or made known. The mind worships God and worship is provoked by the revelation and apprehension of the truth. Ignorance prevents worship.

A certain measure of worship is possible from the revelation of God in nature: It is possible for nature, the material creation, to provoke in us a sense of awe and admiration. The sense of his creative power, of his infinite wisdom, of his eternal existence, of his perfect holiness may awaken our wonder and praise. This is what happened in the fourth chapter of Revelation, where John saw the sovereign ruler on the throne, surrounded with evidences of majesty and might. There he heard the four living creatures and the four and twenty elders pour out their praise and adoration. But this worship was limited in the number of participants and in the volume of and cause for praise.

Not so in this fifth chapter of Revelation. A full revelation of God now begins and the voices of praise include the last spirit and atom in creation. It is by anticipation that the whole creation joins in this worship, for it begins when the Lamb takes the book from the hand of Him that sat on the throne. The Lamb in the midst of the throne, standing as if he had been slain, having seven horns and seven eyes which are the seven Spirits of God sent forth into all the earth, comes and takes the book out of the right hand of Him that sat on the throne, with the purpose of unfolding its secrets, revealing to men and angels the full knowledge and purpose of God.

To a visitor in the British Museum there can hardly be a more interesting treasure than the "Rosetta Stone" brought from Egypt. On it is an inscription in three languages. Two of these were well known. The other was absolutely unknown. But by the reading of the first two which told the story, the contents of the other were known and the language discovered. This was the language used by the ancient Egyptians on all their monuments and in all their records. In this way all the history and philosophy and religion and learning of ancient Egypt were brought to light. And that which had been hidden for ages and generations was made known. And so here in the Lamb of God, the whole mystery of God is revealed. And unto the principalities and powers in the heavenly places is revealed the manifold wisdom of God.

He is made of God unto us wisdom and righteousness and sanctification and redemption. No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, he hath declared him. Paul prays for the Colossians that they may know the mystery of God, even Christ in whom are all the treasures of wisdom and knowledge hidden. In him is all the fulness of the godhead bodily and we are made full in him.

But what we are interested in now is the response to this unfolding of the knowledge of God as it begins to be given in the Lamb who takes the book to open its seals. "The four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp and golden bowls full of incense which are the prayers of the saints. And they sing a new song, saying Worthy art thou to take the book, and to open the seals thereof: for thou wast slain and didst purchase unto God with thy blood, men of every tribe and tongue and people and nation, and madest them to be unto our God a

kingdom and priests; and they reign upon the earth".

These four living creatures represent the whole creation which is involved in the redemption, which Paul represents as groaning and travailing in pain until now waiting for the redemption of the sons of God. The four and twenty elders are representatives of the people directly concerned in it. With harp and song and prayers of the saints they pour their offering of praise before the Lamb. The inspiration of their worship is the offering made for sin in the blood of the Lamb; that this offering is effective in redeeming men from every tribe and nation and uniting them into a kingdom of God, making them his priestly ministrants and giving them kingly influence in the earth.

The spirit of worship spreads. Angels take up the chorus. They are many in numbers. As the song swells John gets a better conception of their numbers. They are ten thousand times ten thousand and thousands of thousands. They are myriads. What a choir! We have never seen anything like that on earth. But the end is not yet. Now John is listening in and all the universe is attuned to the praise of the Lamb of God. "Every created thing which is in heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I". From the farthest, mightiest orb in the heavens to the tiniest electron on earth, "every created thing", vibrant, vocal, musical, praiseful, worshipful: Unto him that sitteth on the throne and unto the Lamb, be the blessing and honor and glory and dominion forever and ever". Amen.

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WHAT ONE BOOK SAYS ABOUT IT

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In recent months our Sunday School lessons have been taken from the Gospel of Luke. Some of these lessons have had to do with the Christian attitude toward and use of money. This was true not because the lesson committee picked these passages out purposely to teach the duty of giving. But because it would be difficult to read very far into the Gospel of Luke without coming across some such passages, starting anywhere you will.

Here are passages found in a hasty reading of this gospel which bear on this subject. It would be interesting to take up other books in the Bible and read them for the same purpose, for the Gospel of Luke is not exceptional. And let none of us assume the attitude of indifference as to what this or any book in the Bible has to say on this subject, nor on any other subject.

In the second chapter of Luke while Jesus is a very young infant this teaching about giving begins. His parents took him to the temple and gave the amount prescribed in the law for redeeming the firstborn: a pair of turtle doves or two young pigeons. Even the very poor were required to do this, because the firstborn was spared in the Passover.

In the third chapter John the Baptist is preaching the gospel of Repentance. The genuineness of the repentance must be proven by giving: He that hath two coats, let him impart to him that hath none; and he that hath food let him do likewise. Here the giving is sharing the common necessities of life.

In the sixth chapter Jesus (in the sermon on the mount) says, Give to him that asketh thee; and of him that taketh away thy goods ask them not again. In the same discourse he adds, Give and it shall be given you, good measure, pressed down, shaken together, running over. For with what measure ye meet it shall be measured to you again.

In the seventh chapter Jesus speaks in praise of the woman who came and with the alabaster cruse of ointment anointed his feet, in contrast with the conduct of the Pharisee.

In the eighth chapter is a record of many women, including Mary Magdalene, Joanna and Susanna, "who ministered unto them of their substance", thus supporting Jesus and his apostles while they performed their ministry.

In the ninth chapter when the multitude waited on his ministry and were faint with hunger,

Jesus told the disciples to give them to eat; and the lunch of a lad was used to feed the thousands, being returned as twelve basketsfull.

In the tenth chapter is the story of the good Samaritan who not only helped the victim of robbers to a hotel but took out his purse and paid his bill and became responsible for any further expense.

In the eleventh chapter Jesus tells the disciples it is right to give a tenth, that they ought, or owe it to the Lord.

The twelfth chapter is full of instruction on this subject. The account begins with a warning against covetousness, illustrated by the story of a successful farmer who kept all he made, but was called immediately from it by death. In connection with this Jesus says that God is sure to feed us than he is to feed the ravens, and to clothe us more surely than the lilies. All that is needed will be supplied if we put his kingdom first. He urges us to sell what we have and give alms; to make for ourselves purses which wax not old, a treasure in the heavens that faileth not.

In the sixteenth chapter is the parable of the shrewd steward who made provision for the future; and we are urged to make friends by means of the mammon of unrighteousness. It is interesting to notice that "the Pharisees who were lovers of money scoffed at him". But he told them that things which were exalted among men were an abomination in the sight of God. They might stand well with men by holding to their money, but not with God.

In the eighteenth chapter of Luke is the story of the rich young ruler who lost everything because he was unwilling to part with his money.

Contrast with this the story of Zacchaeus, the rich publican who was ready to give away half of what he had, and to make ample restitution. Jesus said, "Today is salvation come to this house".

And last of these you will read in the twenty-first chapter about Jesus sitting over against the treasury in the temple watching the people give. There were many rich people who gave, but he spoke with particular approval of the widow who gave all her living.

Surely from this gospel of Luke one must conclude that giving, the right use of money or possessions is a large part of the religion which Jesus introduced. There would be a sorry sample of religion if this were left out. And this is just one book in the Bible.

—BR—

SOME FACTS TO BE KEPT IN MIND

—O—

No one article in a religious paper can state all the facts on any one subject. No one man knows all the facts about any one department of Baptist work. We need light from many sources, from all sources available that we may act intelligently and do right. This is an effort to state plainly some facts about our Baptist co-operative work.

There is great need of light in our minds about our work. There was never a time when there was more uncertainty, hesitation and confusion of counsel. We believe this to be due to a poor spiritual condition and vision, and this largely to a prayerless life on the part of many of our people. One sided statements are constantly going out which are misleading. Criticism of work and workers is often untrue to facts and unjust to the cause and its representatives. And the deepest cause for grief in the whole business is that many people are more apt to believe the thing that is bad or untrue than to believe the report that is good and true. The ascendancy of the demagogue was never more in evidence than it is today in politics and in religion. This too is an evidence of low mental and moral state.

One thing we all have to learn is that we must put up with a good deal that is imperfect in the world, and must work with people who have serious weaknesses and faults. There is nobody else to work with, for they are the only kind of folks there are. We are often amazed at the patience and longsuffering of God in his dealing with his people, with us. And you may make that as personal as you like. God has to work

as the nose on a man's face today that if the need is to be measured by the danger threatening them, our educational institutions are in the greatest need. They are at least some of them

as the nose on a man's face today that if the need is to be measured by the danger threatening them, our educational institutions are in the greatest need. They are at least some of them

—Walt N. Johnson,
Secty. Steward League.

Continued from page 2

tional Committee. The Executive Committee is Executive and not Promotional. The Southern Baptist Convention must, if it ever gets out of the woods, must lead in promoting its causes. It must do it in sympathy and cooperation with the state forces. But it must promote. It can be done with very little more expense than now. The major work of the Executive Secretary is Promotional, not Executive.

We are in distressing but not despairing times. Let's go to Birmingham in such a spirit that we will go on, up and out from Birmingham.

—BR—

DID THE MATERIAL OR CORPORAL BODY OF JESUS RISE FROM THE GRAVE?

J. W. Lee

—O—

A few days ago I received the following letter from a good woman in Louisiana who wrote me as her former pastor as follows:

"Dear Bro Lee:

I am studying up a bit on my Bible course and have been reading and searching for information on the Resurrection. Will you please send me something on it? Was Christ's Resurrection physical as well as spiritual? I think it was."

x x x x
Today I am mailing my reply as follows:

My Dear Sister Harris:

I was indeed glad to get your letter of April 11th.

If I can help you in any way in your study of the Bible I am only too glad to do so.

You need no human helps in the study of the resurrection of Jesus.

Just believe what God says about it in His Word. The language is literal, plain and simple. Don't put any figurative construction on the language the Holy Spirit used in recording the account of the resurrection.

The resurrection of Jesus was in no sense spiritual. It was a material, physical corporal resurrection.

The body that came out of the grave was the same body that went into the grave.

It was a body of flesh and bones, not a body of flesh, blood and bones.

He lost His blood on the cross.

This was by necessity because "the life is in the blood". Gen. 9:4.

When the early Disciples heard that Jesus had risen they thought that His Spirit only had appeared. The Lord corrected them. See Luke 24:39.

Read all of the 24th chapter of Luke, and believe every word of it.

Put no figurative meaning on it whatever, and you will find yourself "praising and blessing God" as the early Disciples did (vs. 53) when their understanding was opened to the blessed truth that the resurrection of the Savior was material and corporal.

If you find any one who denies the physical bodily resurrection of Jesus, you may know assuredly that their understanding has never been opened. Vs. 45.

Those who deny the material resurrection of Jesus do it in the name of wisdom but they are wolves in sheep's clothing. Don't be deceived by them. x x x x

—BR—

Dr. John A. Huff, pastor First Church, New Orleans, is reported in the Message as saying about his prayer meeting: Our prayer meeting attendance is running high and this is the reason: Our people bring their Bibles, note books, etc., and the subject is on "Prayer," as follows: 1. The Nature of Prayer; 2. The Spirit of Prayer; 3. The Conditions of Answered Prayer; 4. Our Unclaimed Blessings; 5. Why Our Prayers Are Not Answered; 6. Things to Pray For; 7. The Prayer of Faith; 8. How God Answers Prayer; 9. The Prayers of Jesus; 10. The Prayers of the Old Testament; 11. The Prayers of the New Testament; 12. Will God Hear a Sinner's Prayer? We have six readers each night who read publicly while all others look on. We have Bibles for all who fail to bring one. We have six new readers on each night. Several have joined the church at these services.

COMMENCEMENT SERMONS

—O—

I have no doubt but that great good has been accomplished through Commencement Sermons. I believe, however, there is one change that should be made, which would in no sense detract from the service, and at the same time would leave the way clear for other good to be accomplished. The change to which I refer is that of the time of the service. In most instances the service is held at the most popular preaching hour on Sunday. It could be held some night during the week, or on Sunday afternoon, and the same results be realized. As for the crowd, the graduates, parents and friends would always arrange to be present, regardless of the time. I advance three reasons, which to me are sufficient to warrant this change.

First. It disorganizes the regular church services. There is always one or more congregations confronted with the problem: shall we dismiss in favor of the special service, or shall we carry on in the usual way? In case a congregation dismisses their regular services, because of the special service, the hour is an entire loss, so far as the progress in the regular work is concerned. It is not very different for the congregation where the service is held, since the entire service is given over to the special program. Where a church has preaching only once a month, it is a more serious problem than where preaching is had more often. Where congregations dismiss their services, many are often disappointed because of the inability of the auditorium to care for an extra congregation. Where all the churches try to have their regular services at the time the special service is in progress, their ranks are so thinned out it is usually a rather dull day of worship.

Second. Services of some distant community are disturbed, also. The community in which the services are held usually has an outside man to come and preach the Commencement Sermon. They do not seek to find a man with an idle Sunday, but usually want the busiest pastor that can be had. Turn about is fair play, so the pastor feels, therefore he gives his consent to leave his pulpit and serve on the special occasion. By so doing, the regular services of his congregation are disturbed, no matter how excellent may be the message brought by the supply. Things do not proceed along the same constructive line they would if the pastor remained on the job.

Third. This break in the regular services is a great financial loss. My observation has been that many people who come to the services of the church regularly bring their offerings. If for any reason they are kept away, that Sunday's offerings of a great many never get in. To have a few rainy, bad Sundays will greatly reduce the month's collections. This is one rainy Sunday that can be avoided. Such days cost our denomination hundreds, if not thousands of dollars each year.

I believe the foregoing reasons are sufficient for school authorities to take into consideration in arranging the time for their commencements. If the change is made our graduates and their friends will get the same blessing, and this periodic break in our regular services will be eliminated. While it is true that Baptists constitute but a part of each community, if Baptist pastors and other community leaders will express themselves along this line, I believe we will see this most wholesome change gradually effected.

—J. A. Barnhill.

—BR—

The Southern Baptist Theological Seminary commencement will be held this year on Sunday, Monday and Tuesday, May 3, 4, and 5. Rev. J. L. Rosser, D.D., Bristol, Va., will preach the baccalaureate sermon; Rev. John A. Davison, Th.D., Clarksville, Tenn., will deliver the alumni address; and Rev. R. E. Chambers, D.D., head of the China Baptist Publishing Society, will give the missionary address. Finals will be held on Tuesday night, May 5th, with President John R. Sampey delivering the commencement address and the diplomas. Eighty-three ministers are applying for degrees.

JOTTINGS FROM FOUR CONTINENTS

By Dr. J. H. Rushbrooke, M.A., General Secretary, Baptist World Alliance

—O—

A Notable Norwegian Pastorate

The Rev. J. A. Ohrn, of Tabernaklet Baptist Church, Oslo, has just completed a thirty years pastorate there. During his ministry 1,456 have joined the church, an average of 48 per year. Last year 57 were baptized. Mr. Ohrn has won honour among his brethren, not only in Norway but throughout the world. He has been a familiar figure in connection with the Baptist World Alliance from its foundation, and is still serving as a member of the Executive Committee.

Theological Education in China

One of the aims of the recently formed China Baptist Alliance is to improve the training for preachers. A letter from Dr. Herman Liu shows that the purpose is taken seriously:—

"I just returned from Soochow, where I attended a committee meeting in which we decided to organize the Kiangsu Baptist Convention. We are also planning to expand our Seminary. We are to have a regular college course, and a special short course of two years. Dr. T. C. Bau has accepted our invitation to be the Dean of the Seminary, and Rev. C. H. Wong, whom you met in Denver two years ago, is to join our faculty. We decided to adopt this program in response to the request of the China Baptist Alliance to make it the higher institution for training Baptist ministers in China."

Dr. T. C. Bau, the new Dean, is a Vice-President of the Baptist World Alliance.

Refugees in China

The Rev. J. Z. Osipoff, Baptist minister, Harbin, China, writes:—

"Lately several bodies of refugees, Russian and German, have arrived. For the time they have been put in the City refugees' shelter, where they are looked after by the local police until they can receive passes. They receive a little support, and are allowed to attend our meetings. We are also permitted to arrange meetings among them in the refugees' shelter. The general position of all the refugees is critical. Entry to America is almost impossible, but here in China everything is at a standstill, and unemployment prevails. An attempt is being made to secure free grants of land for cultivation by the refugees. We continue in prayer for them."

Progress in Chile

A letter from the Rev. R. Cecil Moore contains the following:—

"We had very good reports in our Convention in January. More baptisms reported than at any time in five years. A most encouraging spirit and advance toward self-support. We now have about 2,100 members. 1,400 circulation for the paper."

Death of an American Preacher

The news of the death of Dr. Forrest Smith, pastor of the Broadway Baptist Church, Fort Worth, Texas, brings a shock not only to the Baptists of the Southern Convention, but to many friends the whole world over. This robust, friendly, missionary-hearted man possessed a singular charm, and I have never forgotten any one of the occasions when I had the privilege of meeting him. A great tribute was paid him on the occasion of the funeral service, in which President L. R. Scarborough and Dr. George Truett participated. The Broadway Church was full; so was the school-building to which the service was relayed by loud-speakers; and hundreds failed to gain entrance to either building.

A British Loss

The Rev. A. J. Payne, of the Earlsfield Baptist Church, London, who died a few weeks ago, was unknown beyond his own land and not widely known even within its border; but wherever known, his name is not only honoured but loved. Few men have done so large an amount of self-forgetting service, especially for fellow-ministers. Concern for public recognition or reward had no place in his make-up. Such bodies as the Baptist Board (the London ministers' "Fraternal"), the wider national "Fraternal" of British

STUDIES IN REVELATION

By

L. D. Posey, Itta Bena, Miss.

Chapter Twenty

Introduction

Those who are really interested in these studies should not only read this chapter before us, but also Isaiah, chapters 24 to 27, then begin with verse 20 of Isaiah 59, and read, yea, study the remaining chapters of that prophecy.

To teach what the Bible teaches in this and the next two chapters of Revelation, is simply to call down a storm of adverse criticism on the one who so teaches. This is true for the reason that two false theories in regard to the future are so thoroughly grounded in the minds of the people, and placed there by those who should know better, that it shocks people to tell them that these theories are not scriptural. Briefly stated they are: First, that through the preaching of the gospel the world will grow better and better until "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea". Hab. 2:14. Now if that be true, why did Jesus teach that as it was before the flood, and as it was before the destruction of Sodom and Gomorrah, so shall it be when he comes again? Reat Matt. 24:37-51 and Luke 17:26-30. And why did he say when the Son of man comes shall he find faith on the earth? Luke 18:8. And why did he give us what he did in Matt. 24, Mark 13 and Luke 21? Read those chapters, then tell why if you can. And why did Paul write "evil men and seducers shall wax worse and worse, deceiving and being deceived"? II Tim. 3:13. And why did he and Peter write about the perilous times and false teachers in the last days as they did? II Tim. 3:1-8; II Pet. 2:1-3; 3:3-7. And why did John on the isle of Patmos see the terrible wickedness and hear the blasphemies of rebellious men and women of whom we have studied in this book, if we are to have universal peace and righteousness before Christ comes again? The men who teach that the Bible teaches such, are men who should know better, but it seems they do not. In their blindness they counter the explicit teachings of Christ himself.

The other false theory is that after we have had all that righteousness they tell we are to have, then there will be a translation of the righteous living, and a resurrection of all the dead, saved and unsaved, and a general judgment, after which the righteous will be carried to heaven, and the wicked will be consigned to eternal hell, and immediately the whole world will be consumed by fire and the great eternity begin. Now if that teaching is true, when is Jesus to rule from David's throne in fulfillment of prophecy and covenant? He did not do it when he was here the first time, neither is he doing it now, either "spiritually" or literally. If he is, then how do you account for all this moral putrefaction in the world? Then if the theory under consideration be true, when is Jesus to fulfill the promise he made to the apostles that they should sit on twelve thrones and judge the twelve tribes of Israel? Matt. 19:28; Luke 22:28-30. If that theory be true, when and where are the nations that Jesus and the redeemed are to rule (shepherdize) with a rod of iron? Ps. 2:9; Rev. 2:26-28; 20:6. Every prophecy that refers to that time, points beyond his return for fulfillment. And if the nations are to be immediately destroyed after the general judgment according to the theory under review, when, where and how will the prophecies just cited be fulfilled? "Like priest, like people". Indeed did Jesus teach the truth when he said, "And if the blind lead the blind, both shall fall into the ditch". Matt. 15:14; Luke 6:39.

Chapter Twenty Studied

This chapter is so plain there is no need for explanation, if only prejudice, preconceived notions and false theories are removed from the mind, so as to let God's word be heard and believed.

In the preceding chapter was given the battle of Armageddon; the beast and his false prophet were taken and "cast alive into a lake of fire

burning with brimstone. And the remnant (of the army) were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." Rev. 19:20-21. Then chapter twenty opens with the following: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season". Rev. 20:1-3. Now reader, if you believe the Bible, there is no need for discussion of these truths. By every law of language they are real, literal truths. If you do not believe the Bible, then the Bible has no message for you.

The next three verses give the exaltation, reward and reign with Christ for one thousand years of those who have been redeemed by his blood, and who through faith in him have been victorious over the world, the flesh, the beast and the Devil. During this period the Davidic covenant is fulfilled in Christ, and with him all the prophecies and promises made concerning, and to the redeemed, the re-establishment of the Jews, and Christ's righteous rule over all the world.

Then the next three verses tell of Satan being loosed from the pit, his prison-house, for a little season; his gathering a mighty host from those sections of the world most distant from Palestine, their final attack on "the camp of the saints" (Jerusalem), and when fire comes down from heaven and destroys all of them. Then verse ten tells of the final doom of the Devil. He is cast into the lake of fire and brimstone where the beast and his false prophet will have been already for one thousand years. And they are to "be tormented day and night forever and ever". It is during this thousand years' reign of Christ and the righteous on earth that the judgment of the nations will occur, and which Jesus told about as recorded in Matt. 25:31-46.

Incidentally this question: If all human life ceases on earth immediately after Christ comes the second time, as the proponents of that false theory teach, who are those with whom Satan works after he is let loose for a little season? And who are they that surround the camp of the saints and are destroyed by fire from heaven? By every test the theory falls to pieces, and the inerrant word of God comes forth unscathed in triumphant victory.

Then the final five verses of this chapter give the account of the judgment and consignment "into the lake of fire", of all those who through all the ages have lived and died in impenitence and rebellion against God. They are raised and judged at the close of the thousand years of righteous reign of Christ and the redeemed.

As already stated, if you believe the Bible, I have given you what it teaches. If you do not believe it, then my only message and appeal to you is to repent while you may and confess your sins and accept Christ for salvation. If you do not do that, then it matters not about your church membership, you will spend eternity with the Devil. May God open the blinded eyes of those who are supposed to know and teach the word of God, but do not.

Secretary Auber J. Wilds is getting out the programs this week for the District B. Y. P. U. Conventions to be held in June. The first is at Baldwyn, June 2-3. One is to be in Ackerman June 4-5, another in Hattiesburg June 9-10, another in Columbia June 11-12; another in Magee June 16-17, and the last in Indianola June 18-19.

Dr. R. H. Pitt of the Religious Herald says that for the first time in more than forty years death invaded the group which came out of his old home in Middlesex County, Virginia. His brother, Walter J. Pitt, passed away after an operation in a Baltimore hospital.

Baptist ministers, the London Baptist Association, and many others, are heavily indebted to him. Yet behind all this he sustained on a very high level the work of an unusually prolonged pastorate. He had given six years to the Peterborough Church before settling at Earlsfield in 1897, and there, in a London suburb, he laboured for thirty years and has built up and left as an enduring memorial a prosperous church. He is deeply missed.

Baptist World Alliance Events During 1931

The President (Dr. John MacNeill) is considering plans for visiting the Far East including Japan, China and India during the coming winter.

The General Secretary (Dr. Rushbrooke) is visiting the United States during May and June, and will attend the Southern Baptist Convention at Birmingham, Alabama, and the Northern Baptist Convention at Kansas City. He hopes also to visit some functions in connection with the National Conventions.

The Young People's Committee of the Alliance has organized a tour and conference in Europe for the latter part of July and the beginning of August. The conference will be held in Prague August 1-3. Young Baptists from several countries are expected, including one hundred from the United States and Canada. Dr. Rushbrooke is promised to preach and speak; Dr. T. G. Manning, Chairman of the Young People's Committee, Mr. F. H. Yeavell and Dr. H. W. Hines of the U. S. A., and others are also expected to participate.

—BR—

There are strong churches able to take care of themselves without outside help who would not think of using an evangelist employed and paid by the State Convention Board, at least we think they would not, without themselves paying for his services. But somehow we seem not to have developed a conscience in the matter of strong churches paying for help in conducting training schools for Sunday School teachers, or young people's leaders, or courses in W. M. U. work. Why should these churches be dependent on help furnished and paid largely for by other folks? Is it not time for strong churches to consider the propriety of being themselves beneficiaries of mission funds, when they should by reason of their own development be able to meet all their own financial obligations? Just think it over.

—BR—

The good citizens of Mississippi have been made to bow their heads in shame a good many times of late as a consequence of political corruption revealed in part by various investigations. But the worst feature of the whole business is the effort at concealment, the purpose to conceal, and the feeling on the part of prominent people that concealment was a necessity to prevent prosecution or public condemnation. The Baptist Record is not concerned in the politics of this business and is not interested in the punishment or vindication of individuals, but is concerned for the honor of the state and its people. Matters are now before the Supreme Court which we hope will be finished in fairness and justice. But that any man should ask for secrecy or be party to secrecy when justice and honor are at stake is beyond acceptance by honorable men. Not to condemn this sort of thing is to be in some way party to it.

—BR—

April 30th is the last issue of Baptist Record in this month. Please send in your renewal at once, as all subscriptions will be taken from the mailing list after that date.

—BR—

REVIVAL AT ITTA BENA

Our revival meeting at Itta Bena, running for eight days, closed last night. The preaching was done by the pastor, the singing was done by the congregation led by our own music directress, Mrs. E. T. Heard, and the Lord gave the blessings. Visible results: Eight received by letter, twenty-three baptized and two waiting the ordinance of baptism. The attendance and interest all the way through was the best seen here during these more than six years that I have been here. To God be all the glory. —L. D. Posey.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

We are printing on this page a list of the delegates for S. B. C. W. M. U. nominated by the Nominating Committee at our State Meeting and duly elected by the Convention. If you cannot attend the Convention in Birmingham please notify the office so others whose names have been handed in since the election may be put in your place.

Read carefully the article on this page regarding registration at Birmingham. That's where you get your delegate's badge.

We are giving some paragraphs from letters received in reply to the call made in behalf of the Co-operative Program: "About the Co-operative Program, your letter has come and we have been talking and working and it is to take some definite form in the four different circles this afternoon; I feel sure you can expect a check this week from this society; we will do the very best we can; we surely have it on our hearts."

Another: "I appreciate your plea for the Co-operative Program, and I will join you in prayer and work for the next ten days."

Another: "Your letter came Saturday concerning our part and interest in the Co-operative Program—will do my best with our ladies of the W. M. U. I have urged our Deacons to have the Treasurer send the percentage of each dollar collected to this phase of the work even though our obligations at home are not met."

Another (a very small society): "Our President received your appeal that we make a contribution to the Co-operative Program soon. Same was read in our meeting yesterday and we plan to respond soon, though it may be a little late as we don't meet again until May 4th. I think we have a vision now, gained from carrying out program in May Royal Service."

We will win, not because some give large gifts, but because each member gives something. Perhaps some of you have failed to take your offering for the Program yet, it isn't too late. We are expecting each society to respond.

Paragraph from Miss Mallory's letter regarding the Convention:

Deeply grateful am I for the privilege of being at the Jackson Meeting. I thought it was an unusually fine gathering and I sincerely congratulate you and the others upon the program and the excellent attendance. Surely you and Mrs. Aven planned well the program and I rejoice with you that it developed in such a stimulating fashion. It must have made you very happy that this first session of your work as Corresponding Secretary was such a good one and I join with you in hoping, even as I believe, that it is a token of loyal cooperation on the part of the Mississippi W. M. U. and that it anticipates many other and even finer victories.

Special to Delegates to Southern W. M. U.

We are calling your attention to the regulations for registration of Delegates to the W. M. U. Convention in Birmingham, Ala., May 12-13.

Registration for delegates and visitors will begin at noon Monday, May 11th, in the main building of the First Methodist Church.

Each State can have 45 delegates including the Vice-President.

Some of these delegates were elected at our recent State Convention in Jackson. However, there are a few vacancies in some Districts. If you contemplate attending the W. M. U. Convention, please send in your name at once. If the quota from your District has been filled,

your name will be added to the list of alternates. It will greatly help your Vice-President and the Local Committee if you will register early.

Some times it so happens that your State Vice-President, and the State Corresponding Secretary, are both in Committee meetings, and cannot be at the registration table; in that event a carefully arranged list of the accredited delegates will be left with the Local Chairman of registration, so that any confusion may be avoided.

Visitors are also asked to register, as there will be special arrangements for them. The First Methodist Church is situated on 19th St. and Sixth Ave. and is commodious in its appointments to accommodate all who attend.

If you were elected a delegate at our recent State Convention, and should decide that you cannot attend the Birmingham Convention, please let us know as soon as possible.

Delegates to S. B. C., Birmingham, Ala.

District I

Miss Una Montgomery
Mrs. R. L. Williams
Mrs. J. P. Harrington
Mrs. W. A. Hewitt
Mrs. Minnie C. Dameron

District II

Mrs. M. F. Doughty
Mrs. J. A. Anderson
Mrs. Ira Eavenson
Mrs. L. P. Quinn
Mrs. Madison Flowers

District III

Mrs. Ned Rice
Mrs. B. W. Hudson
Mrs. C. W. Jeter
Mrs. B. A. Talbert
Mrs. C. C. Weaver

District IV

Mrs. J. W. Brown
Mrs. J. N. Berry
Mrs. J. F. Measells
Miss Margaret Buchanan
Mrs. Boyd of New Albany

District V

Mrs. Isham Evans
Mrs. Jack Seitz
Miss Millie Mae McLellan

District VI

Mrs. H. F. Broach
Mrs. J. H. Street

District VII

Mrs. J. H. Mathews
Mrs. C. H. Ferrell
Mrs. W. J. Pack
Mrs. E. N. Pack
Mrs. Herbert Gillis

District VIII

Mrs. I. L. Toler
Mrs. S. A. Williams
Mrs. C. P. Quin
Mrs. J. L. Standifer
Mrs. C. E. Brumfield

Pickens W. M. S. Organized

The week April 13-18 in which Mrs. L. R. Williams of Griffith Memorial Church, Jackson, taught "Gospel Triumphs in Argentine and Chile" by Hart, was indeed one to be remembered by the W. M. S.

Mrs. Willias taught a class of Intermediates each afternoon when not visiting with Miss Una Montgomery, District Chairman, other churches in the county in the interest of Women's and Young People Work.

On Thursday night the Mission Study class

convened early to elect leaders for organization which soon will be made to perfect a Woman's Missionary Society here. Miss Montgomery made counselor for Y. W. A., Mesdames C. Bryan and Warren Anderson for G. A.'s, Mesdames E. R. May and James Anderson for R. A.

Leaders are studying the work individually and will do so in groups before organizing.

On Friday at 6 P.M. Mrs. Williams was guest at a W. M. U. banquet in the Reed Cafe, where a delightful dinner was served with W. M. colors of orchid and white predominating. It was definitely decided to divide the W. M. into circles. Completion of this work will be made in the next business meeting and an enlistment campaign under the direction of Personal Service Committee begun. Census reveals forty prospects including present membership. Plans to enlarge every phase of the work are under way, all leaders cooperating.

Those attending thoroughly enjoyed the class work made so interesting by Mrs. Williams whose stay was a pleasure to all.

Mrs. Wilma G. May.

Ogbomosho, Nigeria,
West Africa.

My dear Friends:—

In my last letter, which by the way is accompanying this one, we became acquainted with "E-Le-ha", the most honored and most privileged of all the Mohammedan women. Perhaps not that you have seen her position you will advocate that husbands in America honor their wives in like manner.

Her heathen sister's position is not more enviable. The heathen, like the Mohammedan woman, believes in God and calls upon Him, that is uses his name promiscuously. And like the Mohammedan is seeking after him, but oh, in such futile and repulsive ways. It is so difficult to understand the ways and thoughts of the heathen, truly I believe they are past finding out. But a few things which we have learned we pass on to you. There are special idols which are worshipped only by the men, others which serve especially the women, and others to which both men and women bow down. I will not discuss the men's idols just now, nor can I go into detail about all those worshipped by the women but I shall mention one or two. In this discussion, we must bear in mind, though, that the worship of various idols does not in any sense correspond to the divisions made by denominations at home. You do not, for instance, find Baptists at home practicing immersion and also practicing the Catholic rite of baptizing infants and even the dead as a means of salvation. No each denomination believes in and is jealous for their own doctrines. But the heathen is not so. She may be a staunch believer in Shango, the God of fire, may worship him faithfully, offering sacrifices at the appointed time, but may she not also obtain something through Ori, the special woman's idol? Would she dare not to offer sacrifices at certain intervals to this idol also. And where in all Yoruba Land is there a childless woman who does not on a certain day in each week go with sacrifices to the idol whose good favor she must curry if her home is to be blessed with little ones. And oh, the idol whose wrath causes the death of these precious babies. To appease this one the mothers wear huge heavy clanging anklets made of iron and the baby must do likewise if the child preceding has died.

(Continued next week)

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

Subscription: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1911, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

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form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
other notices will cost one cent a
word, which must accompany the notice.

East Mississippi Department

By R. L. Breland

A Pleasant Meeting

Monday morning of April 20, the
clouds were gently weeping as the
rain fell in a mist; but soon the
clouds gave way to rippling sun-
shine and Rev. C. T. Schmitz and
the writer were on their way to
Providence Baptist Church, far over
in the northeastern corner of Gre-
nada County, near the Webster line.
We motored down highway seven to
the beautiful city of Grenada, thence
we turned east over undulating hills
and inviting vales by way of Gore's
Springs and thence to the place of
our destination.

Many had arrived when we
reached the place and were ready
to begin the services, for we had
met there in our monthly meeting
of the Baptist Bible Study Assem-
bly. Pastor Harvey Gray, his girl-
looking wife and a goodly number
of men, women and children were
there to welcome the visitors with
smiles and words of good cheer. A
number of the brethren from vari-
ous parts of the territory were on
hand.

We were called together by a
song led by Pastor Gray, with Mrs.
J. H. Hooks at the piano. Rev. C.
T. Schmitz led the devotional,
prayer by Rev. W. W. Simpson.
Twenty minutes were given to re-
ports from their labors the day be-
fore and the following gave inter-
esting reports: J. H. Hooks, E. R.
Henderson, R. B. Patterson, Harvey
Gray and R. L. Breland. Each re-
ported a good day and outlined some
of their sermons. After this the
Assembly took up the study of Acts
18 to 20 chapters. J. H. Hooks
opened the discussion, after which
Atley J. Cooper sang a beautiful
solo. J. M. Metts was kept away
because of a funeral service, he
having been appointed to preach.
E. R. Henderson was conscripted
and preached a real gospel sermon
on the subject, "Three-fold Salva-
tion": 1, Of the soul, from the
penalty of sin; 2, Of the life, from
the power of sin; 3, Of the body,
final redemption from sin or the res-
urrection and glorification of the

body. It was declared a splendid
sermon.

At the close of the sermon, then
came the eats. The old-fashioned
country dinner, which had been pre-
viously announced, was there in
abundance. Boxes, baskets, churns
of ice-cold tea and all the fillings
were there, with two-story pies (or
custards) and six-stack cakes;
chicken, ham, bread—every thing.
Hard-times has not found Provi-
dence "cubbards" yet, or had not
before that bunch of preachers got
in them. These good folks treated
us like royalty, and brother, you
missed much by not being present.

After dinner (not lunch) we came
back to the house, rather full for
utterance, and resumed our meet-
ing. We gave Bro. Atley Cooper
several minutes to sing for us while
the speakers were finding room for
utterance—it was tough on Atley,
but helpful to the brethren. Dis-
cussion of Acts was continued by
E. R. Henderson, W. W. Simpson,
Harvey Gray and R. L. Breland, all
but the latter of whom did well.
Then R. B. Patterson gave analysis
and seed-thoughts for sermons on
the chapters discussed, which showed
that he had been thinking some-
what.

At the close it was voted to meet
with the Northwestern Baptist Con-
ference at Batesville on Thursday
following the second Sunday in June
in a union of the two bodies, that
body having invited us. Brethren
J. H. Hooks and E. R. Henderson
were appointed to confer with the
committee from the other body in
the arranging of a program for
that day. R. B. Patterson and W.
W. Simpson were appointed to ar-
range program for our next month-
ly meeting and designate meeting
place. Coffeeville and Grenada both
invited the body to meet with them.
R. B. Patterson was asked to act
as Secretary-Treasurer until Bro. S.
J. Rhodes is able to be back on the
job. A rising vote of thanks was
given Providence Church and pastor
for their very liberal entertainment
and hearty welcome, after which we
adjourned with a prayer led by At-
ley J. Cooper with special request
for the restoration of Rev. S. J.
Rhodes, who has been unwell for
some weeks. It was voted an al-
most perfect day. Blessings on you,
Providence friends.

Notes and Comments

Providence Church, mentioned
above, is one of the great country
churches in this part of the state.
It has a splendid frame building,
arranged for a number of Sunday
School rooms. Blackboards indi-
cated that both a good S. S. and
B. Y. P. U. are maintained. It also
has a new pastor's home with a live
pastor in it.

This church is a living example
of what large numbers of other com-
munities could have if they had the
mind to do so. Pastor Gray serves
this church half-time and has two
other good one-fourth-time churches
not far away. So he lives in their
midst and gives them the benefit of
his influence and example.

It is so easy to have these condi-
tions out in the country, really more
so than in towns and cities. Living
cost is less, the salary is less, the

pastor has his patches, chickens,
cow, pig, cats and dogs and makes
an easy living in part. Then some
cash to pay necessary expenses and
a little along from the farms of the
members and presto! the preacher is
well cared for.

When our country churches learn
this lesson, lay aside selfishness,
prejudice and bickerings, and come
together like brethren and get them
a local preacher to live among them,
then and not until then will the
country church problem be solved.
This will do the work.

The objection that preachers will
not go to the country is fast losing
its power. I know a number of
young seminary men now in coun-
try pastorates over the state and
others are itching to get there. Just
get it into your head to have a sure
enough country church and you can
find the preacher waiting and ready.
Try us, dear folks.

Sorry that Rev. S. J. Rhodes is
not yet able to attend to his pas-
toral work. The influenza left him
all run down and he recuperates
slowly. Do not forget to pray for
him. Also Rev. Dan Waters is still
sick. Remember him also.

Pastor R. B. Patterson began his
meeting at Calhoun City the third
Sunday and will continue some
twelve or fifteen days. The pastor
is doing the preaching and Bro. At-
ley Cooper is leading the song serv-
ices. Pastor Patterson and wife
are finding a place in the hearts
and lives of our people up this way.
Send us more like them.

"Miss Hazel Rhodes, of Oakland,
will head the Baptist Student Union
of Mississippi State Teachers Col-
lege, Hattiesburg, for the session
of 1931-1932". Miss Rhodes is the
accomplished daughter of Pastor
and Mrs. S. J. Rhodes of Oakland,
Miss., and it gives great delight to
read the above announcement in the
secular press. She is a young lady
of great promise.

THE CAPTAINS AND THE KINGS DEPART

The tremendous happenings in
Spain make the following statement
which we clip from the New York
Times of special interest to all who
are observing and studying the sit-
uation in Europe and Asia:

The abdication of Alfonso XIII of
Spain is one of a long series of
changes from monarchical govern-
ment forms in Europe.

One of the major results of the
World War was the discrediting of
monarchical government in many
European States, with the conse-
quent adoption of republican forms

of government by a number of pre-
viously monarchical States.

On March 12, 1917, Emperor
Nicholas II abdicated the Russian
throne, and the series of conferences
which led to the formation of the
Union of Socialist Soviet Republics
started. The Soviet Constitution
was adopted July 10, 1918.

Germany became a republic on
November 9, 1918, on the announce-
ment of the abdication of Emperor
William II.

The Austrian republic was de-
clared three days later, on Novem-
ber 12, 1918.

The National Assembly of Cze-
choslovakia proclaimed the Republi-
can Czechoslovak State on Novem-
ber 14, 1918.

Finland broke from the Russian
Empire, in which it had been an
autonomous Grand-Duchy, on De-
cember 6, 1917, when its House of
Representatives proclaimed it an in-
dependent and sovereign State. It
became a republic according to the
constitutional law of July 17, 1919.

Estonia also broke from the Rus-
sian Empire, proclaiming its inde-
pendence during the Russian Revo-
lution of 1917 and becoming a re-
public.

The independence of Poland was
proclaimed on November 9, 1918,
and a republican government was
formed.

Latvia renounced Russian rule in
1917, and on November 18, 1918,
was proclaimed the Free State of
Latvia.

The independence of the Lithu-
anian State was proclaimed on Feb-
ruary 16, 1918, marking the end
there of Russian rule. It concluded
a treaty of peace with Russia on
July 12, 1920, and operated as a
republic.

In Turkey the Grand National As-
sembly voted on November 1, 1922,
to declare that the office of Sultan
had ceased to exist. On October 29,
1923, the first President of the new
Turkish Republic was elected.

The Republic of Greece was es-
tablished on April 13, 1924.

European States still under mon-
archies include Great Britain, the
United Kingdom; Sweden, Norway,
Denmark, Yugoslavia, Rumania, Bul-
garia, Albania, Italy, Hungary, The
Netherlands and Belgium, and the
principalities of Monaco, Lichten-
stein and Andorra.

France, Portugal, Switzerland and
San Marino were republics before
the World War.—Exchange.

"James, have you whispered to-
day without permission?"

"Only wunst."

"Larry, should James have said
wunst?"

"No'm; he should have said twict."
—Winnipeg Tribune.

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The Sunday School Department

SUNDAY SCHOOL LESSON

For

May 3, 1931

Prepared by

L. D. Posey, Itta Bena, Miss.

Subject: Jesus in the Home of Zacchaeus.

Golden Text: The Son of man came to seek and to save that which was lost. Luke 10:10.

Students of this lesson should begin with Luke 18:18, and read through Luke 19:10.

Introduction

The events of this lesson took place in the life of Christ only about ten days before his crucifixion, and in the little town of Jericho in the plain, and on the west side of the river Jordan.

The town was on the main road between the Jordan and Jerusalem.

At this particular time of the year, the road was thronged with the multitudes on their way to Jerusalem to the feast of the pass-over.

The opening of the eyes of the blind man just before Jesus and his followers entered Jericho, must have increased the interest of the crowd as the man whose sight had been given him followed, and shouted for joy. Those who only a few minutes before had tried to silence this blind beggar's cries for help, must have been cowed by shame when they saw the wonderful blessing that came to the beggar as a result of his persistent appeals. Many of our churches now are composed of people so dignified, that they would be shocked if some new born soul should shout for joy. I suspect some of the preachers under such circumstances would forget their "secondly" and "thirdly", and all of a sudden come to their "lastly". It is not even considered good "form" now to endorse the truth in sermons by "amens". More is the pity.

The Lesson Studied

When I was a boy living near Brookhaven, there was a family by the name of "East", and one by the name of "West", living nearby. The most prominent merchant in the town for many years was named "Storm". So, there was always a Storm in that town, and East and West often met on the streets. Great as are the extremes implied by the names of those people who constantly met in my home town, they are not so great as the extremes that met on the main street of Jericho on the day from which this lesson dates. It was there that a lost soul and a saving Savior met. The distance between these two extremes is the exact distance between heaven and hell. That lost soul was bound and shackled by the Devil, but the Son of God broke those shackles, cut those cords, saved and liberated that lost soul. No greater display of God's grace is ever witnessed than such as the one here set forth.

Zacchaeus was a man of wealth. From time, without date, that has been a kind of passport to "high society". The Jews held that wealth was an evidence of God's special

favor, while poverty was regarded as a curse from God because of sin. But in the case of Zacchaeus, his wealth had been gathered in a business that made him despised by his own people. He was a publican, a tax gatherer for the Roman government. The American people complain of the burdens of taxation; but according to authentic Jewish history the tax gatherer of Palestine would sometimes take the only animal owned by the family, or reap the best part of the growing grain while the owners thereof looked on in helplessness. For a Jew to engage in a business that carried such a stigma, was at once a mark of his depravity and greed for gold. Only those who have surrendered to a depraved heart will willingly face social ostracism to satisfy lust or greed for wealth. So, in the case of Zacchaeus, as was the case with the Samaritan woman, we have a typical case of the bondage of sin. Only Omnipotence can free such victims.

As already intimated, the excitement caused by the shouts of the man who had been given his vision, excited the curiosity of Jericho's citizenry. Every one wanted to see the wonder worker. Yesterday while in Jackson, I saw a crowd looking through the show window at the performance of what was supposed to be a hypnotized man. The tall men and women could look over the low ones. But the short of stature who arrived late could not see the object of interest. Zacchaeus would not let his handicap defeat him, so he climbed a tree. I know that "God works in mysterious ways, his wonders to perform", but from the human viewpoint, it was curiosity spelled with large letters, that caused Zacchaeus to climb that sycamore tree. But when the call of Christ touched that excited mind, there burst upon that lost soul the vision of a new day. How different the motive that brought him down, to the one that carried him up that tree! The mind can better imagine the scenes in that home that day, than the pen of the writer can picture them. Verses 8 to 10 inclusive, give the immediate results of that interview between David's Son (descendent) Jesus, and Abraham's son (descendent) Zacchaeus; only eternity can tell the ultimate results. Zacchaeus stood and made his confession and pledge which were evidences of his regeneration.

In this incident are lessons of mighty theological import. Among them is that of God's sovereign electing grace. "For by grace are ye saved through faith, and that (the faith) not of yourselves; it (the faith) is the gift of God; not of works, lest any man should boast". Eph. 2:8-9. Now the question arises: Why Zacchaeus, and none of the others? To answer this question, we need to remember that while God is sovereign and calls whom he will, he created man a free moral agent. That means one enabled and permitted to act on moral questions without compulsion or re-

straint. But only is moral or spiritual action possible where there is moral or spiritual life. The soul "dead in trespasses and sins", Eph. 2:1, cannot act. Jesus said, "It is the Spirit that quickeneth (makes alive); the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life". John 6:63. When Jesus said to Zacchaeus, "come down", it was in effect the spirit or gospel call, which carried spiritual life to the dead soul of Zacchaeus. His free moral agency asserted itself, and he responded to the call and salvation was the result. That is the reason Paul could say, "the gospel of Christ . . . is the power of God unto salvation to every one that believeth". Rom. 1:16. Then comes the question: Why are some who hear the gospel saved, and others who hear it are not, if the preached word of life imports spiritual life? The answer is given by a homely illustration: Almost every married woman knows, and I trust most of them with sorrow, that often life is imparted but no birth follows. Accident produces abortion. So the gospel under the Spirit of God produces or imparts spiritual life. The Devil acts, free moral agency asserts itself and yields to the Devil instead of the Holy Spirit, and there is no spiritual birth into the kingdom of God. That is the reason a person is always better or worse for having heard the gospel. It is "a savor of life unto life or of death unto death".

I guess this is about all the theology needed for one time, so in closing, I turn to two other truths, both of which are practical:

First, the handicap of Zacchaeus sent him up that tree. The results have already been discussed. The practical truth is that when our handicaps are overcome, they prove a blessing in disguise.

Second, in about ten days from the date of this lesson, Jesus was crucified; hence, this was the last time he was over to pass through Jericho. So, how nearly this man came to missing forever the salvation of his soul. Multitudes throughout the world, on the day this lesson is studied, will hear without heeding, their last gospel call. How the thought should stir Christians to agonizing prayer in behalf of the lost in our and other lands.

A BAPTIST BIBLE INSTITUTE EXPERIENCE

(Miss Hazel Fite, Student)

While waiting on the corner of Canal and Rampart for the B. B. I. bus to return from French Market, my attention was attracted by a young girl, about twenty-four years of age, who was carelessly leaning against the show window. Upon my first glimpse of her I detected a care-forsaken expression on her face as though she didn't have a friend in the world.

Going over where she was standing I began talking with her and immediately asked if she knew Jesus as her personal Saviour. In a very indifferent manner she replied, "Yes, I know what you are talking about, for I have been told all about him before, but I can't accept him tonight. I will sometime. I can't tonight."

"What is your trouble, do you feel that he is not willing to accept you just as you are tonight?" "No, I do think he is willing." "Then if you feel that he is willing you must doubt his power. Do you think he is able to save?" "Yes." "Well, what is there in your life that you are not willing to give up for him? Surely there is something wrong." "I'm willing to give up anything for him and I will sometime, but I'm not tonight."

"I understand your condition, you want to trust him but you are afraid that you are too weak to hold out, but when you grow stronger then you will accept him." "Yes that's right; I hate hypocrites. I can't stand them, and I have always said I would never be one. Once in my life I trusted God. I read my Bible and prayed every day but now I have drifted from him and I have resolved in my own heart that I won't let the world know that I have accepted him until I am strong enough to live for him."

After reading and explaining to her the following scriptures, Phil. 1:1, II Tim. 1:12, I John 5:4, I Cor. 10:13, and John 10:28, she seemed to realize her condition and became so much interested that she wanted to interest others. Before leaving her I marked some special passages in the Gospel of John and she taking it promised to read it daily and pray, and also asked us to remember her.

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Here are some extracts from the letters: Rev. J. W. Hicks, Belle fountain: "I am with you one hundred per cent". Rev. L. D. Posey Itta Bena: "I am with you in your effort to get the Baptists of the state back to New Testament teachings and practice". Rev. C. S. Wales, Blue Mountain: "I would be glad to attend a meeting of the kind you mention in case we can get a sufficient number interested to do any thing". Dr. W. F. Coleman Hickory Flat: "I heartily agree with you in practically all you say". Mr. A. M. Tidwell, Myrtle: "We (referring to his wife and himself) heartily endorse them (the proposed resolutions) and hope you will be able to bring them before the Convention". Rev. Jno. Thompson Clara: "I fully endorse your article in The Baptist Record, April 2, especially, your contention against women defying God's eternal truth".

The Children's Circle

Mrs. P. I. Lipsey

BIBLE STUDY No. 18: April 30th
The Ten Lepers: Luke 17:11-19

This is a wonderful miracle we have today, ten desperately sick men being made well. As Jesus was on His way for the last time to Jerusalem, He was met by ten lepers, who had heard of His marvelous healing power. There were laws about this terrible disease, that they should not live inside the towns, that when they saw any one approaching they should cry out, "Unclean, unclean", that the disease might not spread to others. These ten poor men perhaps lived together, drawn together by their misery, and not caring that one of them was a Samaritan, whom they would not have associated with if they and he had been well. Now, standing at a distance, the lepers cry out to Jesus, asking for His pity and help, and Jesus, without any touch or command of healing, bids them go to the priest as already healed. They showed their faith when they asked for His help, and now they show it further as they obey His word. But there was a difference in these ten, and in their faith. As they went, they were cured, and felt the new life in their bodies: nine went on their way, and one, the despised Samaritan, "half-Jew", returned to Jesus, to tell Him how glad he was, and to fall at His feet in deepest reverence and gratitude. Jesus shows that He was grieved by the ingratitude of the nine, but gives further blessing to the thankful one, who seems to have been given not only bodily blessing, but spiritual life and healing.

Questions

1. Did the priests have the power to cure leprosy?
2. What did they do when lepers came for examination? Leviticus 14:3-7.
3. Why did the Samaritan come back?
4. What other leper, a Syrian, was cured of his disease, and was thankful? 2 Kings 5:15.

My dear Children:

I am giving you such a nice letter today from an Old Sunbeam, as he signs himself. He used to live in Clinton several years ago, and is telling you of his Sunbeam friends. He sends us, too, a good contribution, for which we are very grateful. He evidently spoke of the Sunbeams because they are the most faithful givers we have now. I am hoping now to hear from other Bands, and from some of you who belong to the Y. W. A.'s, and the G. A.'s, and the R. A.'s. And even a contribution from one who does not belong to any of these would be gladly received.

Speaking of the Orphanage—or did we?—I was out there the other day. Things look mighty pretty and neat out there now. We saw Mrs. Miller and some of the girls, but not Mr. Miller.

Last Saturday afternoon, Dr. Lipsey drove me out to see the property that the Orphanage expects to buy for a new home before very long. It is not very far from Clinton, and looks like a fine piece of land, but lots of buildings will have to be put up, to hold all these children.

I see that the schools are closing now, here and there, and soon vacation will be here. Sometimes it is too long for you, but it is mighty fine when it first comes, isn't it?

With love, Mrs. Lipsey.

17 April 1931.

A-Long-Way-Off,

Dear Mrs. Lipsey:
From your "Children's Circle"

pages in the last few issues of the Record I get the idea that you are running short on letters and on contributions. So I send you a couple of dollars herewith, and add a few reminiscences. These things were brought to mind by the fact that so many of your letters and remittances are received from the faithful Sunbeam Bands.

Once upon a time a long time ago (or so it seems to me) I used to belong to a Sunbeam Band in Clinton. The leader was Mrs. Mildred Whitfield, wife of Brother George Whitfield, and our meetings were held at their fine home, located on a beautiful, big estate on the eastern edge of Clinton.

For one term I was an officer of this infantile society, and was the proudest official they ever had. I even walked with greater dignity because of my honorable position, though my dignity was sometimes marred by the fact that my stockings would insist on dropping below my knees. This embarrassed me, but added to the pleasure of the other children. In those days a small boy's stockings had to cover his knees, or his dignity became exposed. What with Boy Scout uniforms and so on, it is different now.

We had a regular order of business. The president called the meeting to order, usually in a sweet, girlish voice. The secretary read the minutes, sometimes with a boy's voice whose youth was shown by a pitch as high as a girl's. When the minutes had been solemnly approved, there was a Bible reading and a prayer by Mrs. Whitfield. Some child would read aloud a short article or story dealing with what children had done, or how they had found the Lord. Often there would be a letter from the orphan girl whom we helped to support even then, or a letter from a missionary with whom we corresponded. Then came the collection.

Once in a while we would have a real missionary. I remember one of these who received us in a room well-decorated with Chinese things he had brought back from the mission field—screens, shoes, wicker-work, jewelry, idols, silks, paintings and other unfamiliar items. He was an old gentleman with big spectacles and wore for our instruction the round cap and the silken robe of a mandarin. But the light was none too good in that perfumed room, and we got more of a scare than instruction. For we thought he was a real Chinaman.

To continue the meeting: We would sing a hymn, sometimes to the music which Miss Grace Whitfield made at the piano; there would be sentence prayers by almost everyone present. We would then transact any business which might properly come before the body. And after another hymn, Mrs. Whitfield might dismiss us with a prayer.

That is, the meeting would adjourn to the out-of-doors, where almost always Brother Whitfield would have something to give us. The Whitfields had a great abundance of fruits and flowers of their own raising. Whatever happened to be in season, roses or peaches or what not, those were the things he distributed to all the children.

It was a pretty scene and pretty lively too. The children in their Sunday best frolicked through the flower gardens and down the smooth grassy slope to sit on the benches under the cedars, or to chase each other in the sun.

I wonder if I dare mention by name some of those bright Sunbeams, now that they have grown up? I do. There were Anna Ward Aven (Mrs. W. M. Whittington

now), Claude Eager (Mrs. Charles D. Johnson), Mary Sharp, Grace Stratton (Mrs. E. J. Ellzey), Lynn Lowrey, Ruby Lowrey (Mrs. John Buchanan), C. I. Allen, Jr., Howard Pettigrew, Edna Watkins (Mrs. Hewitt), and others. Then there are some who have crossed the river already: Alice Sharp, a fine fair girl; her twin sister, Mary; her brother, Marshall Sharp, a brilliant boy; and Herman Smith, who was my constant friend until he died in Denver a few years after the war of a disability he got while he was a captain in the army.

Mrs. Whitfield's Sunbeams turned out to be a goodly company—mostly. For I must remember that I belonged then.

I wonder what your Sunbeams will be doing when they have grown up, Mrs. Lipsey? Will the names I see signed to letters in your "Children's Circle" appear at the top of articles in the Record? Or will they top subscription lists for every good cause? Both, I think. And other things they will do which will make their faithful, hard-working Sunbeam leaders proud of them. May they be proud often and long.

With respect and affection,
An Old Sunbeam.

Tillatoba, Miss., April 20, 1931

Dear Mrs. Lipsey:

Here I come again as it has been quite a while since I have written you. I hope this pretty spring weather finds you all just fine. I am certainly glad I am able to attend Sunday School and church again. But I am not well yet.

My mother is worse than she was. She isn't able to sit up any. She suffers terribly. She is awfully nervous, has such hard nervous spells at times she can't hardly bear them. Her knees are drawn with rheumatism, her eyes are too weak for her to read and pass off time. She said tell you Christian people to pray for her.

Mrs. Crowe, if you see this please write to me again, as I lost your address. I wrote you but lost your address. I have some pretty chicks. The people in Arkansas pieced and quilted me two friendship quilts. They sure are pretty. Sunday is our preaching day. Brother Sturdivant is our pastor. We think he is a fine preacher. I will close.

With lots of love to all,

Your friend,
Andra Cook.

Well, my dear, we are glad to hear from you again, anyhow, and also pleased that you are better. Tell your mother that I am remembering her in prayer, and hope that many of the children will.

Star, Miss., April 20, 1931.

Dear Mrs. Lipsey and Friends:

It has been some time since I wrote you, but I haven't forgotten you all.

How are you all enjoying this lovely spring weather? I like it fine.

We drove over to Jackson yesterday afternoon—went through the park and on to the aviation field. The flowers in the park were beautiful.

I enjoyed the pictures you sent me, and I gave them to a little sick girl in our community who is taking the rest cure for T. B.

I'm sending 10c for the Orphans. I hope I can send more later on.

Tell Donald I'm still expecting him to come to see me. We have gravel roads now, and he can come even if it does rain.

Lots of love from your little friend,

Ernest Clark.

How nice to hear from you again, Ernest. I have thought of you often. I saw Donald a few days ago. He looks well, and I think is.

That was a good use to make of the pictures.

Thank you for the money.

"How's your garden coming old man?"

"We had it for dinner last night."

The Sunday school lesson about Simon Peter, and after opening exercises of the class teacher asked what Peter's name was. The new little girl ed her hand in excitement and ly answered, "Rabbit."

He had never been outside land, and neither had she, but were recounting their experience abroad.

"And Asia! Ah! wonderful! Never shall I forget Turkey, Japan—all of them. And all China, the celestial kingdom. How I loved it!"

She held her ground.

"And the pagodas—did you see them?"

"Did I see them?" She pointed her nose. "My dear, I had been with them."

Bro. Scott Stafford, who has most completed his work at Mississippi College, is available as evangelistic singer for the spring and summer. He has an attractive voice and a pleasing personality. I believe he will be of value to church or evangelist securing services. Anyone desiring his address may address him at Winona, Minn.—Hendon M. Harris.

Planning to attend S. W. B. Seminary? For rent, or sale: 4 room bath, furnished, adjoining campus, \$22.50 per month, 4604 Gordon Hall, % N. W. Bap. Church, Oklahoma City.

*Healing
Humanity's
Sins*

"The miseries of an old man interest nobody."

How true that saying is! I have an old man in the neighborhood who has suffered long and terribly. His own children neglect him—do not even visit him.

He is a "charity" patient, how cold that word sounds! All the gifts we received help the poor last month were not enough to keep this old man two weeks. Shall we put him out? If not, who will pay his necessary cost?

SOUTHERN BAPTIST
HOSPITAL
New Orleans, Louisiana

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Senatobia Intermediates on the Job
We are indebted to Eloise Wait, secretary of the Senatobia Intermediate B. Y. P. U., for an interesting report of their work. The leader, Mrs. B. W. Hudson, urged them to want to be nothing less than an A-1 B. Y. P. U. They tried by checking closely the standard of excellence and then went to work to reach it. Their first business meeting with written reports from all the officers proved to be an interesting affair. The group reached the Standard for last year and continue their forward march. It the recent Study Course enrolled six prospective members. The Seniors and Juniors during the study course also showed a keen interest and set their goals for the coming months to be no less than A-1.

BALDWIN JUNE 2-3—LET'S GO!

Harrison County Elects New President

The Harrison County Association B. Y. P. U. in its last meeting held in the Biloxi First Church elected as president Mr. B. F. Smith of Biloxi. Mr. Smith is an interested worker in the First Church of Biloxi and is splendid material for an Associational B. Y. P. U. President. The officers elected were: Vice-President, Havard Jordan; Secretary, Miss Eleanor Mincher; Corresponding Secretary, Miss Della Tulley; Pianist, Miss Grace Ussery; Chorister, Willie Lockler; Reporter, Miss Bertena Cole; Junior-Intermediate Leader, Mrs. W. H. Lassere. The banner for percentage in attendance went to Second Church, Biloxi, who were present 100%. Landsboro had a wonderful record also, with 41 out of 50 present.

ACKERMAN JUNE 4-5—LET'S GO!

Biloxi First Reports Most Interesting Training School
The Annual Training School of the First Church, Biloxi, B. Y. P. U. proved to be a success in every respect. In addition to the splendid talent teachers they had with them for the school, Miss Mae Deth-erage of Woman's College. The weekly Assembly the Sunday preceding was given over to Miss Deth-erage and Miss Ono DeJean, who presented to the delight of all an illustrated song, "The Beautiful Garden of Prayer". Miss DeJean sang while Miss Deth-erage sketched on the blackboard a beautiful garden scene. This was just a fore-foreshadowing of what was to come during the week, hence a full attendance every night. The inspirational period for Wednesday night was a play—Living Pictures—and as groups of the young people represented different countries Miss Deth-erage gave an interesting talk of each country, with its needs and possibilities. All attending declared

it to be the best school they had ever had.

FIFTH AVE. HATTIESBURG JUNE 9-10—LET'S GO!

Roundaway Reorganizes

Lawson Jenkins, the assistant corresponding secretary of the newly organized B. Y. P. U. at Roundaway, gives an interesting report of the new beginning of their B. Y. P. U. Officers elected are: Myrtle Seymore, President; Beatrice Skeen, Vice-President; Irene McWhorter, Secretary; Mavis Morgan, Corresponding Secretary; Ray Robinson, B. R. L.; Frances Robinson and Ketreen Seymore, Group Captains; Hazel McWhorter, Chorister; Elvie Mullins, Pianist. An interest in the prayers of all B. Y. P. U.'s in the state is asked as they go forward in their work.

Scuna Valley Elects Director

Miss Lavada Ryals, a consecrated school teacher who has served so faithfully and efficiently during the year as Director of the B. Y. P. U.'s at Scuna Valley, before leaving provides for the work by having her successor elected. Miss Jessie Denley was elected to this important place, and those knowing Miss Denley have no fear for the future of the work there. Other officers elected are: Associate Director, Mrs. Ella Gunn; Secretary, Gladys Boatner; Chorister, Grace Denley; Pianist, Ruby Williams; Senior President, Mrs. R. L. Spier; Intermediate Leader, Miss Nell Denley; Junior Leader, R. L. Spier.

COLUMBIA JUNE 11-12—LET'S GO!

New Albany Elects Director

A splendid way to get a Director is to raise and train one. The New Albany Church has waited to do this and hence feel that they are assured now of a successful future for all their B. Y. P. U. work. Mr. E. S. Hall, who has been in training for the last two years as leader of the Intermediate B. Y. P. U., and who has stressed soul winning as perhaps no other Leader, has been chosen and elected as Director of the New Albany B. Y. P. U. department. The young people love him and will follow his leading.

MAGEE JUNE 16-17—LET'S GO!

Daily Bible Readers Receive Awards

We are happy to report the names of two splendid intermediates, members of the Intermediate B. Y. P. U. of Monticello, Nell Weathersby and Margaret Conn, and one Junior from the Junior B. Y. P. U. of Zion Hill, Forrest County, Lamar Trussell, who have been awarded the Bible Readers Certificate for one year's continuous reading. Their example should be copied by every B. Y. P. U. member every where.

INDIANOLA JUNE 18-19—LET'S GO!

Jackson Co. Associational B. Y. P. U. Plans Associational Training School

At the last meeting of the Jackson County Associational B. Y. P. U., with President Hickman leading, plans were made for an Associational B. Y. P. U. Training School. Details of the plan were not reported but we feel sure this school will go over in a splendid way, as the unions in the association cooperate with Bro. Hickman. The school will be held with the First Church, Moss Point, which is more or less central. This seems to be the order of the day, as many of our Associational B. Y. P. U.'s are conducting in one way or another the Associational B. Y. P. U. Training School. It is one of the best ways to build the work.

PRAY FOR THE SUCCESS OF OUR CONVENTIONS.

Montgomery Co. Associational B. Y. P. U. Sets Goal for Summer

In the last meeting of the Montgomery Associational B. Y. P. U. aims were made and plans perfected for their work for the spring and summer months. They plan to hold at least fifteen training schools, organize nine B. Y. P. U.'s, hold a county convention, and attend the District B. Y. P. U. Convention in Indianola in numbers sufficient to bring back a large blessing. James L. Bartlett of Scotland Church is the efficient president of this progressive organization.

STATION S—T—C

Well, folks, we are back at work again! For two Sundays we have missed going to church, once on account of the quarantine and once on account of spring holidays. But the past Sunday indicated that we were anxious to get back into the religious activities on the campus, for nearly every Sunday School bus was loaded.

We have been busy down here trying to elect officers for the B. S. U. Council next year and make definite plans for next year's work. The following officers have been elected: Hazel Rhodes, president; Ophie Rutledge, first vice-president; Georgia Jones, second vice-president; Edith Green, third vice-president; Helen Parker, secretary; Wilbur Roberts, treasurer; Frances Grimes, reporter; Howell Jackson, music chairman. All except two are new on the Council and it is expected that they will shoulder the responsibility and come out victorious.

About Ridgecrest?—Well, we are going to have some folks there, all right! We have not worked out our plans entirely, but we know that somebody is going.

An intensive campaign for securing funds for our B. S. U. cottage has been worked out by our student secretary, Mr. Pennebaker, and we are going to work like "Trojans" to get the cottage ready to be used during the summer. The Baptist students on the campus have been divided into groups with a captain over each one, and each person is responsible for one "brick", which amounts to \$1.00. There are ap-

proximately 200 students in this campaign. Each group works to get its block filled before the others do. The plan is working splendidly. It matters not how the person obtains the dollar, whether it's from his own pocket or from his home church, or what-not just so the dollar is turned in.

We'll be looking at you at Ridgecrest!

Lucille Sikes, Reporter,
State Teachers College.

JACKSON CITY B. Y. P. U. HOLDS FINE MEETING

The City B. Y. P. U. held its April meeting with the Davis Memorial Church Monday evening, April 20. Harrold Bradley called the meeting to order, and the song service was led by Rudolph Bradshaw. The opening prayer was led by Jack Cranford, after which the announcements for the month were made. These announcements were relative to the Field Meet the City B. Y. P. U. will hold May 1st for the Intermediate unions of the city; the B. Y. P. U. Conference to be held at Washington, D. C., July 4-10; Associational B. Y. P. U. meeting which is to be held with the Clinton Baptist Church Sunday, April 26, 2:30 P.M.; and the announcement that the next City B. Y. P. U. will meet with the First Baptist Church May 18, at which time there will be a number of conferences, which promises to be of interest to every B. Y. P. U. member in the city. The devotional at this meeting will be led by Mr. Chester Swor of Mississippi College.

The count was taken and 114 found to be present at this time. The attendance is increasing at every meeting, which shows the results of some real work by the President of the City Union. Reports were received from 16 unions at this time.

Mr. Bradley introduced Miss Annie Hickman, who in turn introduced Miss Mary Emily Lamar, in charge of the program by the Belhaven girls, who led the Devotional and introduced the girls taking part on this program. Miss Frances Wharton gave a reading, "Boyhood". Two chorus numbers were given by Misses Minnie Allen, Lib Birdsong, Elizabeth Eddleman, and Alice Carter, with Miss Elizabeth Simpson accompanying. Miss Alice Carter sang a solo, which concluded the program by Belhaven.

Clifton R. Tate was elected to fill the vacancy in the office of reporter, and Rev. Talbert moved to change the Constitution to combine the office of secretary and reporter in order that Mr. Tate could accept this office, he already serving as secretary, which motion passed and the Constitution changed.

Miss Corinne ("Fritz") Tillman was elected to the office of Pianist. Announcement of the Missionary Clinic to be held the last week in May was made, and the young people are looking forward to this two days of Mission Study at that time. The various other organizations of the churches are cooperating with the B. Y. P. U. in this Clinic. The meetings will be held in Calvary Church.

The Field Meet was discussed at
Continued on page 16

REAL PATRIOTISM SHOWN BY CHINESE CHRISTIANS

How to Show Love for One's Country Takes on Some Strange Forms in China

We are just back from a visit to one of our outstations, Antatzan, where God has truly blessed the preaching of His Word these three years since the work was begun there. One always comes home with reasons for rejoicing after visiting these places.

During our twenty years of mission work in China we have yet to find a missionary in evangelistic work actually discouraged. When it becomes necessary for missionaries to give their time almost wholly to administrative work, to educational, or phases of work other than preaching the gospel—which becomes necessary for some—there may come times of discouragement. But to those of us who have opportunity to preach the gospel constantly, to mingle among the Chinese Christians, see what noble people most of them are, to the power and progress of the gospel among them and enjoy the real human and spiritual fellowship one may have with these wholesome folks, there is always a realization that the task is eminently worth while. One is then led to thank God that he is permitted to be here, as we often do, and wish that all missionaries and the folks at home who support us could see what we see, hear what we hear, and feel what we feel in our hearts.

When at Antatzan, the outstation just visited, we had the privilege of baptizing some earnest believers. We make it a point to insist that the Chinese pastor do the baptizing, for we crave for him that relation which naturally exists between the candidate and him who has taken him into the water with the Lord; but at this time the Chinese pastor was down at his old home in Shantung Province. Some who were moving to another part of the country could not wait, so the missionary baptized them. Previous to my visit twenty others were immersed.

During the conflict between Russia and China last year several Christians moved away and have not returned. There have been other difficulties at Antatzan, among them the death of the evangelist's wife, also departure of some earnest enquirers, but the past three years have brought progress. The little band of Christians, though not sufficient in numbers we feel to be organized into a full-fledged church, bought their own church building last year, and paid for it. Then this year they have managed to get together enough money to purchase a large room in center of the market section of town for preaching the gospel to the unconverted. On this they still owe a couple hundred dollars. They provide the fuel and incidental expenses of the church. We are looking forward to the time when they will also be able to pay the evangelist's salary.

It was at this place that we were impressed with the spirit of real patriotism which may be seen among the Chinese Christians. Sometimes we see manifest among them a universal fellowship which is in advance of ours, for when they hang

flags on festive occasions, or have general celebrations of any kind, they string up at the place of meeting flags of all nations. These can now be bought anywhere and are used on many occasions. But since the birth of the new nationalism in China one finds many manifestations of patriotism distinctly Chinese. It is interesting to note for instance, the many different commodities that bear the name "Patriotism," which in Chinese is "ai-goa,"—love for country. So we see advertised "Love Country" toilet articles, stationery, umbrellas, and even "Love Country Cigarettes."

On several occasions fanatic Chinese students have thrown themselves into the rivers or otherwise taken their lives to show on special occasions their disapproval of some act of the government, or simply to manifest love for their country. Not so long ago the students of Harbin put on a big parade, which assumed political significance. This was to express patriotism, but as opposed to the policy of a neighboring country, which was trying to force the granting of certain railway concessions. The number of students grew to be so many and their banners so violent that the authorities refused to allow them to parade through the main streets of the city. This resulted in a fight between students and the police, in which several students were injured. The best civil governor we have had for years, or since, had to leave us as a result of this demonstration, but the students carried their point.

There are non-Christian students who make the mistake of regarding patriotism as simply the flying of flags, and worshipping the picture of Swen Wen (Sun Yat Sen), the first president of the Republic of China. They have heard that some of us westerners are patriotic and are surprised that we do not give worship to George Washington. In some of the Christian schools where non-Christians have been allowed to attend difficulty has arisen on some occasions among such students because they were not allowed, of course, to carry out these ceremonies, which are conducted in heathen schools. When one sees among these students no real concern for the poverty, distress and other needs of the people one is led to lose patience with these young fellows for they fail as a rule to direct their efforts for the good of the people. Yet we must realize that even their worship through the years has been one of idols and in selfishness.

There is, however, real patriotism to be found among the Christians. These have within them a love for the people, and a country consists of its people, not of flags and pictures. Even the flag means nothing unless one has in his heart a love for his fellows. It is in this real concern for their people that one finds among the Chinese Christians real hope for China's future, for if there is any country in all the world where the people labor and are heavy laden it is in China. How great do these people need the saving of Christ in daily life and soul salvation!

We had just been talking on the train with one of these young students, who knows neither Christ nor real patriotism when we later step-

ped into the preaching hall at Antatzan. What did our eyes behold there? A room full of men and women, boys and girls, who were being taught to read and write and to know the Lord God, this by an earnest Christian layman. This member of the Antatzan congregation is one of the teachers in a day school at that place. When he finishes his classes at the government school at 3:30 in the afternoon, he eats a hurried meal and then goes to the evangelistic center to conduct his school for the poor boys and girls, men and women who are unable to read. He continues on with them daily except Sunday until seven o'clock in the evening, when the evangelist begins the regular daily preaching services for the unconverted.

No charges are made for tuition. The Christians provide school books free for those who cannot afford to pay for them. There are, too, daily newspapers and Christian magazines to be read by all who wish to come in and learn what is taking place in their country and the world; and numbers come. These magazines are also provided by the Chinese Christians. Those who attend the school, and others who come to read, often remain to hear the gospel or sit with the evangelist and talk of spiritual things. In his teaching the teacher, Mr. Wei, does not fail to present to his pupils the claims of the gospel of Christ. Several have become Christians as a result.

We see in this man the kind of patriotism which China needs, men who love their people and are glad and willing to sacrifice time and effort for their good. We see in the little band of Christians there still others who are willing to contribute of their means that their fellows may read good newspapers and magazines. At the same time these Christians are making it possible for this people to know the Lord God, whom to know aright is life eternal. But this real patriotism—genuine, unselfish love for others—is born of the spirit of Christ Jesus alone. We do not find this except among those who love Him, and there is salvation in no other name. But do we really believe this with all his heart and life? Would that we had money to employ evangelists at other such towns where the people are denied the privilege of knowing Christ and the fruits of His gospel.

—Chas. A. Leonard.
Harbin, Manchuria, China.

WOMEN OF STATE PROTEST AGAINST RECENT LYNCHINGS

Jackson, Miss., April 27.—Asking that justice be their protector, instead of the mob—"that howling, cowardly creature of the jungle,"—the administrative committee of the Association of Mississippi Women for the Prevention of Lynching, has given to the press a vigorous protest against recent lynchings in this state. Signed by the eleven members of the administrative committee, all of them women of prominence in Mississippi, the protest is as follows:

"There was a lynching in Inverness, Miss., on March 21, 1931. There was another in Warren County near Vicksburg on March 28. Against

In Memoriam

George Franklin Lee

For about three years Brother Lee had been suffering intensely. On Friday he took pneumonia, and Saturday afternoon he said his sufferings were over. Early in the morning, about five o'clock, he came and took him away from home at Maben to that eternal beyond. His age was 63 years. He united with Hebron Baptist Church early in life, where he remained a member until death. He was for a long time a citizen of the community and was a leader in church and community. He often sought his advice and was gladly given.

Brother Lee left a widow, children, eight grandchildren, many relatives and friends to mourn his going. The body was laid to rest in the Hebron Cemetery April 7, 1931, to await the resurrection morning. Our hearts go to loved ones. May His grace sustain you and keep you.

—R. O. Bankston, Pastor.

—O—

Obituary

Thomas O'Terrel Moore died at his home in Summerland, Miss., April 19, 1931. The funeral was held at Summerland Baptist Church, the pastor officiating and B. T. Fagan assisting.

He was almost fifty-five years of age, and had been a member of Baptist Church for thirty-five years. He married Miss Cora Johnson December 4, 1904, and to this union were born two daughters, Beulah and Ethel. Besides the wife and daughters, he is survived by father, W. E. Moore; three sons, one brother; and a host of relatives and friends.

His pastor,
—Wm. Lowrey Campbell,
Taylorsville, Miss.

these, we, the undersigned committee, administrative of the Mississippi Association of Women for the Prevention of Lynching, do hereby protest.

"Mississippi women know that heart, the life, and the sacredness of our men are pledged to our protection; but we plead with all hearts that we may find that protection behind justice, swift, unflinching, and calm, and not behind lynching, that howling, cowardly creature of the jungle that we pull from over our heads and that of our children the sacredness of law."

The statement is signed by Ernest Moore, Mrs. L. W. Moore, Mrs. H. L. Talbert, and Mrs. E. Corley, Clarksdale; Mrs. W. T. man, Holly Bluff; Mrs. A. J. Clinton; Mrs. Lucy H. McKee; J. Morgan Stevens, Mrs. T. D. ton, Mrs. C. H. Alexander, and Margaret Lackey, Jackson, administrative committee.

The Mississippi Association organized some weeks ago a branch of a South-wide association of white women pledged to lynching by every means in their power.

Thursday, April 30, 1931

KINGDOM BUILDERS IN NEW ORLEANS—THE PURSERS

R. L. Bolton, Hendersonville, N. C.

The Lord loves the Pursers. Over a long period of years the Master has had some of the Pursers in the ministry. All over Alabama, Mississippi, Louisiana, Georgia, and South Carolina when you mention the name, Purser, the brethren think of "big men," tall men, sun-crowned men, men with hearts of gold, men who love their Lord and love their brethren, men who put their hands to the Kingdom's plough and do not look back. At the present time, in South Carolina, we find Dr. D. I. Purser pastor of the Citadel Square Baptist Church. At Oxford, Mississippi, we find Dr. Frank Moody Purser, pastor of the First Baptist Church. These brethren are brothers, sons of the beloved Dr. D. I. Purser, Sr., who laid down his life for the Kingdom while he was pastor in New Orleans.

In 1892, answering the call of the Southern Baptist Home Mission Board, Dr. D. I. Purser and his younger brother, Dr. John Purser, went to New Orleans to make their contribution to the work. The younger brother took charge of the Garden District Baptist Church, remaining there for six years. The Garden District Baptist Church at this time was just a growing mission station under the Home Mission Board. The young Purser made his contribution and passed on. Later this church moved to St. Charles Avenue, a beautiful building was erected, the congregation grew rapidly and soon became a strong and influential preaching station. Dr. John Purser went from

New Orleans to Opelika, Alabama, remaining there four years. Then, to Atlanta, where he was pastor of the West End Baptist Church for nineteen years. He gave the last six years of his life to the Atlanta Baptist Association and to the Atlanta Baptist Council, serving as Executive Secretary. When he passed in Atlanta, March 12, 1926, the thousands who knew him summed up his life in the simple inscription which marks his resting place at the West View Cemetery in Atlanta: "He went about doing good." The beloved John Purser always had a vital interest in New Orleans. Six years he labored there, praying, working, and dreaming of victory.

In the summer of 1897, the older brother, D. I. Purser, died in New Orleans. He had served as pastor of the Valence Street Baptist Church for five years. For five years the two brothers had worked together in New Orleans. Their churches were in the same section of the city. The yellow fever scourge hit the city in 1897. Dr. D. I. Purser was out of the city on his vacation, seeking to avoid a nervous collapse. The First Baptist Church of Opelika, Alabama, had called him. He had resigned the pastorate in New Orleans. The flock in New Orleans needed him. Although, he was planning to change pastorates, the pastor went back to the plague-stricken city to cheer and comfort his sorrowing people. He fell a victim to the fever, dying October 22, 1897. Within a few months the beloved younger brother, John Purser, resigned his pastorate in the city and goes to Opelika, Alabama, where

the senior brother had planned to go before death came.

It has been more than thirty years since the Pursers went to New Orleans and labored together during a period of nearly six years. Both have passed to their rewards. One a martyr to the cause. They labored faithfully and well. They laid good foundations. They held high the torch of gospel light. They have passed it to our hands. We are holding it high, higher than ever before, through the Baptist Bible Institute. The Pursers are among the heavenly witnesses today. They traveled the sacrificial way, one of them even unto death. Let us carry on in New Orleans in their spirit and victory is assured in the years ahead.

AN APPRECIATION AND A COMMENDATION

We, the undersigned deacons and our families of County Line Church, wish to express to the public our appreciation of Rev. H. C. Clark and his noble wife for their efficient service as pastor and help-meet.

Rev. Clark has been ably serving as pastor of County Line and Pilgrim's Rest Baptist Churches near Crystal Springs, and in his going we most heartily commend him for his faithful, loyal and consecrated service, and for being true to his convictions for right.

Bro. Clark having graduated from Mississippi College and Louisville Seminary, and Mrs. Clark from M. S. C. W. and the Training School, are enabled, with their wonderful prayer life, to do much for the Cause.

We trust the Lord may soon direct them to a good field of labor.

J. A. Cox, W. A. Clement, Chas. Haley, J. L. Bankhead.

Two ministers were driving in a cab to the station and were in some anxiety lest they should miss their train. One of them pulled out his watch and discovered it had stopped. "How annoying!" he exclaimed. "And I always put such faith in that watch!" "In a case like this", answered the other, "good works would evidently have answered the purpose better."

Pat: "Have you christened your new baby yet?"

Mike: "We have."

Pat: "An' phwat did you call it?"

Mike: "Hazel."

Pat: "Sure, now, with 223 saints to name the kid after, ye had to go and name it after a nut."—Exchange.

Professor: "I am going to speak on liars today. How many of you have read the twenty-fifth chapter of the text?"

Nearly every student raised his hand.

Professor: "Good! You are the very group to whom I wish to speak. There is no twenty-fifth chapter."—Exchange.

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HIGHLIGHTS OF M. S. C. W.

"Go West, Young Man! Go West!"—read some invitations under cover of a Texas sombrero that went from M. S. C. W. over across the river last week. Those invitations brought over a hundred boys from A. & M. College for the annual A. & M.-M. S. C. W. party. This year, we met at the new educational building of the First Baptist Church. The guests were ushered into a rodeo without further warning than the whoops of the transformed cowboys and cowgirls upstairs. There they were divided into four equal groups or "ranches". A foreman was elected in each ranch to officiate and to direct all the stray mavericks about from place to place. Stunts and "ice breakers" took the first part of the evening. The church orchestra entertained at intervals with music from the Wild West as well as from the Wild and Woolly East. Perhaps the hit of the evening in the rodeo was the dark dismal tragedy. The performers were ranging from the heights of seniordom at A. & M. and M. S. C. W. to the faintest, trembling Freshman tenderfoot from the place across the river. The lowing herd was a scream—a crowd of girls who stampeded across the center of the floor "seduced" by the villain and his French Harp.

Downstairs, one ranch foreman at a time, with all his gang, was entertained by a group of real cowboys and their lasses. Hensell Rhodes and Freshman Terry gave an excellent performance on the French Harp and guitar. Ballads of the West, wild west songs, rope and knife tricks, and the softness of a camp fire lent a real Texas atmosphere to the party.

RIENZI ITEMS

Rienzi Entertains W. M. U. Rally
Last Wednesday the Rienzi W. M. U. was hostess to the Alcorn County W. M. U. Rally. A splendid program was rendered. A school day lunch was served, with hot coffee.

Our good ladies of Alcorn County are doing much lasting good in this great work. We had Bro. Thompson of Booneville for the devotional. Our pastor assisted us throughout the day.

The Rienzi Church has organized a Y. W. A. The following officers were elected: Miss Inez Dilworth, president; Mrs. Elzie May Davis, vice-president; Miss Lucile Carter, secretary; Miss Viola Presley, treasurer; Mrs. H. A. Burch, counselor.

The Intermediate B. Y. P. U. at Rienzi is truly living up to their motto, "Service". Twenty-five of our energetic youngsters went to Burnsville Sunday, April 20th, and gave a splendid program. Burnsville Intermediates organized in the afternoon with 17 members. Our

As a grand finale, everybody did a stampede around the covered wagon where they found hot tamales that were sure enough hot and cooling punch awaiting them. Without a doubt, M. S. C. W. and A. & M. Baptists went west Friday night.

* * *

Dr. William Russell Owen of Atlanta and Ridgecrest fame was accepted an invitation to preach the commencement sermon at M. S. C. W. B. S. U. folks are more than elated.

* * *

The following girls have been selected to serve on the B. S. U. Council at M. S. C. W. for the session 1931-32:

President—Grace Bush, Columbia, Miss.

First Vice-President—Guinevere McGehee, Gloster, Miss.

Second Vice-President—Mary Frances Bostick, Clarksdale, Miss.

Third Vice-President—Katy Stoker, Winona, Miss.

Secretary—Ruth Cain, Prairie, Miss.

Treasurer—Julia Wright, Hattiesburg, Miss.

B. Y. P. U.—Clara Brashears, Gunnison, Miss.

Y. W. A.—Artimese McKay, Canton, Miss.

Sunday School—Aleene Herring, Winona, Miss.

House Beautiful—Ernestine May, Starkville, Miss.

Reporter—Bertha Walters, Greenwood, Miss.

Baptist Student Representative—Lavonne Reeves, Norfield, Miss.

Pianist—Wilna Ruth Ray, Indianola, Miss.

Music—Myrtle Rose Letts, Laurel, Miss.

pastor serves Burnsville Church this year as pastor. We are now looking forward, eagerly awaiting the organization of our B. Y. P. U. in Alcorn County. We need this to enlarge our work. There are others that are needing this training in Alcorn, and Rienzi is willing to help put this over.

The Rienzi Intermediate B. Y. P. U. was reorganized in September, with our new leader, Mrs. H. A. Burch. There were seven members. Today we have 43. For the first time this union this past quarter reached A-1 standard. Our motto is "Service." We are striving to be worthy of our motto. We assist our pastor in every way possible (co-worker, he appreciates us too). Other pastors will too; try them! We stay for preaching services. We sing in Junior Choir. We have painted the inside of our church. We hope to get the banner at Baldwin. We expect to meet you there 100%. Pray for us that we may continue to grow.

—J. O. Guntharp, Pastor.

SACRED HYMNS

By Jack Perkins, Newton, Miss.

ARTICLE II

With the rise of the synagogue the singing of praise and thanks to God won a very notable place in the synagogue worship. In the time of Christ the ritual of the temple was elaborated to a degree exceeded only in the days of Solomon. Large choirs were organized mainly of men and boys, and the singing of psalms for every occasion was distinctly specified. They had a psalm for each day of the week. For the first day, Psalm 24, for the second day, Psalm 48, for the third day, Psalm 82, for the fourth day, Psalm 94, for the fifth day, Psalm 81, for the sixth day, Psalm 93, for the seventh day, Psalm 92, and others were indicated for special occasions.

We find our Lord and his apostles singing a hymn after the institution of the Lord's Supper; St. Paul and Silas doing the same in their prison cell at Philippi. St. James also recommended psalm-singing, and the thanksgiving prayer of the assembled disciples recorded in Acts four is both in substance and manner poetical and suitable for singing. St. Paul seems to have emphasized singing stronger than any other of the apostles. In the fourteenth chapter of the first Epistle to the Corinthians, he speaks of singing, and in many other passages of his writings is seen much of the character and form of Oriental hymnody. (Eph. 5:14; I Tim. 3:16, 6:15-16; 2 Tim. 2:11-12.)

After the ascension of the Redeemer the members of the infant church continued for some time to use the songs of Jewish origin. But soon they began to sing songs of their own inspiration and sacredness, and a number of their hymns have come down to us. Some still are in use, though modified.

The manner of singing during the Inter-Biblical period, and during the life of Christ seems to have been more on the choir and congregational type than that practiced in the Old Testament times. Their music was also of a more refined type, and better suited to each particular occasion. As a matter of fact, the rise of the synagogue during this period brought into New Testament times an entire change in the character of the people and in the forms of worship.

About one hundred A.D. Ignatius introduced the antiphonal method of singing into the church at Antioch, from which it spread rapidly to other churches. It was also in this church that the first systematic attempt in Christian hymnody was made.

Bardanes wrote hymns in imitation of psalms, but with Gnostic additions. So it was from this church that heresy in hymnody and singing first spread. These "Gnostic psalms" with agreeable melodies spread rapidly and soon filled the land with their influence. They were popular because they were practical and did not consist chiefly of dogmatic formulas.

No concerted attempt was made to counteract their growing influence until the conversion of Constantine, and Christianity was made the state religion. When Christianity became the religion of the state,

the songs employed in public worship assumed new and greater importance as a part of church worship. Leaders of the Orthodox party adopted distinct measures for the introduction of a body of Christian hymns that would conform well with orthodox principles and practice. Ephraim Syrus was the most outstanding reformer in Greek hymnody at this time.

—BR—
VAUGHAN

The Baptist Missionary Union held its regular monthly meeting at the church Wednesday afternoon, April 15, 1931, with the president, Mrs. B. C. Rush, presiding.

After the usual song and prayer service, a short business session was held, after which the meeting was turned over to the program leader, Mrs. Fount Smith. The subject of the lesson, "Turning Many to Righteousness."

Mrs. Annie Stubblefield led the devotional, reading a few verses from the second chapter of Exodus.

The program was unusually interesting, and well rendered.

The meeting closed with prayer by Mrs. J. F. Wilson.

The Sunbeams met the same afternoon out on the lawn with Mrs. W. L. Wilson, the Young People's Leader, leading the program.

Teacher: "Johnny, take the sentence. Lead the cow from the pasture. What mood?"

Johnny: "The cow."

—BR—

Continued from page 13
length and it was decided that a member of a union joining after April 1st would be eligible to take part in this meet. Rev. D. A. McCall gave details of the meeting and all the unions seem to be ready to take part in this great event for the City B. Y. P. U. Meet and all say they will have the banner next year. The Griffith Memorial Church now holds the Field Meet Banner of the City union.

Mrs. R. E. Morgan had charge of the social hour, which was enjoyed by all present and the meeting was closed with prayer by Rev. A. W. Talbert.

The Pearson Intermediate B. Y. P. U. again took home the Efficiency Banner with a general grade for the month of 97%. Last month they tied with the Northside Intermediate with a grade of 92%, and as the Northside union had held the banner the month before they did not compete and allowed Pearson to carry home the banner.

—Clifton R. Tate

—BR—

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